THE MOTHERS BLESSING:

OR,

The godly Counsell of a Gentle-woman, not long since *deceased, left behind her for her* CHILDREN.

Containing many good exhortations, and good admonitions profitable for all Parents, to leaue as a Legacy to their children.

By Mris. DOROTHY LEIGH.

The fifteenth Edition.

PROVERBS 1. 8.

My son, heare the instruction of thy father, and forsake not the law of thy mother.

LONDON,
Printed for *Robert Allot*, and are to be sold at his Shop, at the Beare in Pauls Church-yard. 1630.

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TO THE HIGH AND EXCELLENT PRINCESSE, the Lady ELIZABETH her Grace, Daughter to the high and mighty King of Great Britaine, and Wife to the Illustrious Prince, the Count Palatine of the Rhine.

D. L. Wisheth all Grace and prosperitie here, and Glory in the world to come.

MOst Worthy and Renowned Princesse, I being troubled and wearied with feare, lest my children

ſhould not finde the right way to Heauen, thought with my ſelfe, that I could doe no leſſe for them, than euery man will doe for his friend, which was to write them the right way that I had truely obſerued out of the written Word of God, leſt for want of warning, they might fall where I ſtumbled, and then I ſhould thinke my ſelfe in the fault, who knew there were ſuch downe-falls in the world, that they could hardly climbe the Hill to Heauen without helpe, and yet had not told them therof. Wherfore I writ them the right

and

and ready way to Heauen, wel warranted by the Scriptures of the Old and New Testament, which is the true Word of God, and told them how many false paths they should finde, how they should find them, and what care they should haue to shun them: if they tooke a false way, what a trouble they should haue in turning againe, what danger if they went on: & of many doubts which the world would make without a cause, and how silent it would bee in danger. Thus when I had written vnto them of these things, I was at much peace

quiet, and contentment.

But as no contentment in the world continueth long: ſo ſuddenly there aroſe a new care in my minde, how this Scrole ſhould be kept for my children: for they were too young to receiue it, my ſelfe too old to keepe it, men too wiſe to direct it to, the world too wicked to endure it. Then in great griefe I looked vp to Heauen, from whence I knew commeth all comfort; and looking vp, I ſaw a moſt angelicall Throne of Princely Peeres and peereleſſe Princes prepared for heauen, and yet by the appointment of God

God were here to comfort vs on the Earth: then I perceiued that this Throne was the ioy of England; then I conſidered, that the higheſt bloud had the loweſt minde; then I ſaw Humilitie looking downeward, while the ſweet ſlips of her vertue grew vpward: then, euen then, Princely Ladie, I beheld your milde and courteous countenance; which ſhewed, your heart was bent to doe good to all. Wherefore, without feare, and with much faith, I aduentured to make your Grace the Protectreſſe of this my Booke; knowing that if you

would but suffer your name to be seene in it, Wisdome would allow of it, and all the wicked wind in the world could not blow it away. The Lord multiply his Graces more and more on you, and vouchsafe vnto you a numerous posteritie; in whom your Grace may receiue much ioy and comfort, and Gods Church, and true Religion, continuall defence and propagation.

Your Graces in all humble and obseruant duty:

D. L.

TO MY BELOVED Sons, GEORGE, IOHN, and WILLIAM LEIGH, all things pertaining to life *and godlineſſe.*

MY Children, God hauing taken your Father out of this vale of teares, to his euerlaſting mercy in Chriſt; my ſelfe not onely knowing what a care he had in his life-time, that you ſhould be brought vp godlily, but alſo at his death, being charged in his Will, by the loue and duty which I bare him, to ſee you wel inſtructed and brought vp in knowledge, I could not chuſe but ſeeke (according as I

was in dutie bound) to fulfill his will in al things, desiring no greater comfort in the world, than to see you grow in godlinesse, that so you might meet your father in Heauen, where I am sure he is, my selfe being a witnesse of his faith in Christ. And seeing my selfe going out of the world, and you but comming in, I know not how to performe this dutie so well, as to leaue you these few lines, which will shew you as well the great desire your father had, both of your spirituall and temporall good, as the care I had to fulfill his will in this; knowing it was the last dutie I should performe vnto him. But when I had written these things vnto you, and had (as I thought) something fulfilled your fathers

request,

requeſt, yet I could not ſee to what purpoſe it ſhould tend, vnleſſe it were ſent abroad to you: for ſhould it be left with the eldeſt, it is likely the youngeſt ſhould haue but little part in it. Wherefore ſetting aſide all feare, I haue aduentured to ſhew my imperfections to the view of the world, not regarding what cenſure for this ſhall be laid vpon me, ſo that herein I may ſhew my ſelfe a louing Mother and a dutifull Wife. And thus I leaue you to the protection of him that made you, and reſt till death,

Your fearefull, faithfull, and carefull Mother.

D. L.

Counſell

Counsell to my Children.

MY Sons, the readers of this Booke,
I doe you not entreat
To beare with each misplaced word:
for why? my pain's as great
To write this little Booke to you
(the world may thinke indeed)
As it will be at any time
for you the same to reade.

But this I much and oft desire,
that you would doe for me,
To gather honey of each flower,
as doth the lab'rous Bee.
Shee lookes not who did place the Plant,
nor how the flowre did grow;
Whether so stately up aloft,
or neere the ground below.

But where shee findes it, there she workes,
and gets the wholesome food,

And

And beares it home, and layes it vp,
to doe her Countrey good,
And for to serue her selfe at need,
when Winter doth begin:
When storme and tempest is without,
than shè doth finde within,

A sweet and pleasant wholesome food,
a house to keepe her warme,
A place where softly shee may rest,
and be kept from all harme.
Except the Bee that idle is,
and seekes too soone for rest;
Before shee filled hath her house,
whereby her state is blest.

And then as shee did rest too soone,
too soone shee sorrow knowes:
When stormes and tempests are without,
then shee her selfe beshrowes:
Shee looketh out, and seeth death
readie her to deuoure.
Then doth shee wish that she had got,
more of the wholesome flowre.

For why, within, her ſtore is ſpent,
before the Winter's paſt:
And ſhee by no meanes can endure
the ſtormie Winters blaſt.
Shee looketh out, and ſeeth death,
and findes no leſſe within:
Then too too late for to repent,
you ſee ſhee doth begin.

Therefore ſee you not idle be,
this I would haue you know,
Be ſure ſtill that the ground be good,
whereon the Plant doth grow:
Then gather well, and loſe no time,
take heed now you doe ſee,
Leſt you be vnprouided found,
as was the idle Bee.

D. L.

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THE

THE MOTHERS BLESSING.

CHAP. I.

The occasion of writing this Booke, was the consideration of the care of Parents for their children.

MY Children, when I did truely weigh, rightly consider, and likewise perfectly see the great care, labour, trauel, and continuall study, which parents take to enrich their children: some wearing their bodies

bodies with labour, ſome breaking their ſleepes with care, ſome ſparing from their owne bellies, and many hazzarding their ſoules, ſome by briberie, ſome by ſimonie, others by periury, and a multitude by vſury; ſome ſtealing on the Sea, others begging by Land portions frō euery poore man, not caring if the whole Common-wealth be impouerished, ſo their children be enriched: for themſelues they can be content with meat, drinke, and cloth, ſo that their children, by their meanes, may be made rich; alwayes abuſing this portion of Scripture, *He that prouideth not for his owne Family, is worſe than an Infidell:* euer

1 Tim. 5. 8.

euer ſeeking for the temporall things of this World, and forgetting thoſe things which be eternall. When I conſidered theſe things, I ſay, I thought good (being not deſirous to enrich you with tranſitorie goods) to exhort and deſire you to follow the counſell of Chriſt: *Firſt ſeeke the Kingdome of God and his righteouſneſſe, and then all theſe things ſhall bee adminiſtred vnto you.* Mat. 6. 33.

CHAP. 2.

The firſt cauſe of writing, is a motherly affection.

BVt leſt you ſhould marruell, my children, why I doe not, according to the vſuall cuſtome of Women, exhort you by words & admonitions,

monitions, rather than by writing: a thing ſo vnuſuall among vs, and eſpecially in ſuch a time, when there be ſo many godly bookes in the World, that they mould in ſome mens Studies, while their Maſters are mard, becauſe they will not meditate vpon them; as many mens garments moth-eate in their Cheſts, while their Chriſtian Brethren quake with cold in the ſtreet for want of couering; know therefore that it was the motherly affection that I bare vnto you all, which made me now (as it often hath done heretofore) forget my ſelfe in regard of you, neither care I what you or any ſhall thinke of me,

me, if among many words I may write but one ſentence, which may make you labour for the ſpirituall food of the ſoule, which muſt be gathered euery day out of the Word, as the children of Iſrael gathered Manna in the Wilderneſſe. By the which you may ſee it is a labour: but what labour? A pleaſant labour, a profitable labour: a labour, without the which the ſoule cannot liue. For as the children of Iſrael muſt needs ſtarue, except they gathered euery day in the Wilderneſſe and fed of it: ſo muſt your ſoules, except you gather the ſpirituall Manna out of the Word euery day, and feed of it continually: for as

as they by this Manna comforted their hearts, ſtrengthned their bodies, and preſerued their liues; ſo by this heauenly Word of God, you ſhall comfort your ſoules, make them ſtrong in faith, and grow in true godlineſſe; and finally, preſerue them with great ioy, to euerlaſting life, through faith in Chriſt: whereas, if you deſire any food for your ſoules that is not in the written Word of God, your ſoules dye with it, euen in your hearts and mouthes: euen as they that deſired other food, dyed with it in their mouthes, were it neuer ſo daintie; ſo ſhall you, and there is no recouerie for you.

CHAP.

Chap. 3.

The beſt labour is for the food of the ſoule.

OH my children, is not this a comfortable labour? Our Sauiour Chriſt ſaith, *Labour not for the meat that periſheth, but for the meat that endureth to euerlaſting life*: and yet I ſee, and feare you ſhall ſee, how many there bee that croſſe Chriſt in theſe words; nay, rather croſſe themſelues: for contrarie to our bleſſed Sauiours counſell, they labour for the meat that periſheth, and in the meane time they loſe the food of euerlaſting life. This (my beloued ſonnes, and deare children) this is the cauſe that maketh

Ioh.6.27.

maketh me so much to feare you, and those who hereafter shall come of you, because I see so many that regard not the words of our Saviour Christ, who came from the high Throne of God, & preached to vs, and prayed for vs, and took our flesh vpon him, and kept vs without sinne, refusing no company, healing euery sickneſſe and diſeaſe, fed the hungrie, gaue pardon to euery sinner that would but aske it, died for vs, endured the paines of Hell for vs; yea, more than this, euen in our owne flesh he ouercame sinne, death, and Hell, yea, and more than this, also he carried our flesh into Heauen in the sight of many, and

there

there keepes it, and is become a Mediatour for vs in it; he ioyned himselfe to vs in our Flesh, as it is written, *He tooke our flesh vpon him*: hee taught vs to ioyne our flesh vnto him by Faith, that *where hee is, there wee might be with him also*: and if we will not follow him, that hath done all this for vs, and much more then I can write or declare, how vnthankefull shall we shew our selues? Heb.2.14. Ioh.17.14.

My deare children, haue I not cause to feare? the holy Ghost saith by the Prophet, *Can a Mother forget the Childe of her wombe?* As if he should say, Is it possible, that she which hath carried her Childe within her so Esa.49.15.

neere her heart, and brought it forth into this World with so much bitter paine, so many groanes and cries, can forget it? Nay rather, will she not labour now till Christ be formed in it? Will shee not blesse it euery time it suckes on her brest, when shee feeles the blood come fro her heart to nourish it? Will shee not instruct it in the youth, and admonish it in the age, and pray for it continually? Will she not be afraid, that the child, which shee indured such paine for, should indure endlesse pain in Hell? Could S. *Paul* say vnto the *Galatians*, that were but strangers to him concerning the flesh only, he had spent som time

amongst the, to bring them to the profession of the truth, from which he feared they would fall? and could, he, I say, write vnto them, *My little Children, of whom I doe trauell againe in birth, vntill Christ bee formed in you?* And can any man blame a Mother (who indeede brought foorth her Childe with much paine) though she labour again till Christ be formed in them? Could S. *Paul* wish himselfe separated from God for his brethrens sake? and will not a Mother venture to offend the world for her childrens sake? Therefore let no man blame a Mother, though she something exceede in writing to her Children, since

G.4.19.

Rom 9.3

euery man knowes that the loue of a Mother to her children, is hardly contayned within the bounds of reason. Neither must you my sons, when you come to be of iudgement, blame me for writing to you, since Nature telleth mee, that I cannot long bee heere to speake vnto you, and this my minde will continue long after mee in writing; and yet not my minde, but I seeke to put you in mind of the words of our Sauiour Christ, which saith, *Labour not for the meat that perisheth, &c.* where you see that the food of the soule is to be gotten by labour, *Why stand you here* (saith Christ?) Heere is no time to bee idle:

Ioh. 6. 27.

Mat. 20, 6.

idle: they that wil rest with Christ in heauen, must labour to follow him here on earth. *Blessed are the dead which dye in the Lord, for they rest from their labour.* Reu.14.13
Thus you see, if you will go to the place which Christ hath bought for you, you must labour to follow Christ: he laboured to get it for you, or else all your labour would haue beene as nothing; and now you must labour to lay hold on him, or else all your labour will bee worth nothing. Many there bee that labour the cleane contrary way; for they leaue Christ, and take hold of traditions: and a number loyter, and by that meanes neuer get hold on

Christ. And this is the cause why I write vnto you, that you might neuer flye from him with the one, nor yet loyter with the other; but that you might learne to follow him, & to take hold of him in the written word of GOD, where you shall find him (as Christ himselfe witnesseth) and no where else. *Search the Scriptures* (saith he) *for they testifie of me.* Labour therefore that you may come vnto Christ.

Ioh. 5. 39.

CHAP. 4.

The second cause is, to stirre them vp to write.

THE second cause, my sons, why I write vnto you (for you may think that had I had but one cause, I would

would not haue changed the vſuall order of women) is needfull to be knowne, and may doe much good. For where I ſaw the great mercy of GOD toward you, in making you men, and placing you amongſt the wiſe; where you may learne the true written Word of God, which is the path-way of all happineſſe, and which will bring you to the chiefe Citie, new Ieruſalem; and the ſeuen liberall Sciences, whereby you ſhall haue at leaſt a ſuperficiall ſight in all things: I thought it fit to giue you good example, and by writing to intreat you, that when it ſhall pleaſe God to giue both vertue and grace

with your learning, he hauing made you men, that you may write and ſpeake the Word of God, without offending any, that then you would remember to write a booke vnto your Children of the right and true way to happineſſe, which may remaine with them and theirs for euer.

CHAP. 5.

The third cauſe is, to moone women to bee carefull of their children.

THe third is, to encourage Women (who, I feare, will bluſh at my boldneſſe) not to bee aſhamed to ſhew their infirmities, but to giue men the firſt and chiefe place: yet let vs labor to

to come in the second: and because we must needs confesse that sin entred by vs into our posterity; let vs shew how careful we are to seeke to Christ, to cast it out of vs and our posterity, and how fearefull we are that our sin should sinke any of them to the lowest part of the earth; wherefore let vs call vpon them to follow Christ who wil carry them to the height of Heauen.

CHAP. 6.

The fourth cause is, to arme them against poverty.

THe fourth cause is, to desire you, that you wil neuer feare pouerty, but alwayes know it is the state of the Children of God to

hee more in the world. Christ saith, *Yee shall have the poore with you alwayes.* It may be, he hath appointed you or yours to bee of this poore number. Do not strive against Christ. *It is as hard* (saith hee) *for a rich man to enter into Heauen, as for a camell to goe thorow the eye of a Needle.* S. *Iames* saith, *Woe be to you that are rich.* S. *Paul* saith, *The desire of money is the roote of all euill.* Which if it bee true, as it is not to bee doubted of, and you feare pouerty, then it doth necessarily follow, that you will desire the roote of all euill, which is mony, and so become good for nothing. The feare of pouerty maketh them runne in-

Ioh.12.8.

Mat.19.24.

Iam.5.2.

1.Tim.6.10.

into a thousand sins, which nothing else could draw them to: for many fearing the cold storms of poverty, which never last long, run on to the hot fire of Hell, which never hath an end. This matter requireth many words, for it is hard to perswade the nature of man from the feare of poverty: wherefore I will speake more of that afterwards: onely I now say, Feare not to be poore with *Lazarus*, but feare a thousand times to be rich with *Dives*.

CHAP. 7.

The fift cause is, not to feare death.

THe fift cause is, to desire you never to feare death, for the feare of death hath

hath made many to denie the knowne truth, and so haue brought a heauy iudgement of God vpon themselues. A great reason, why you should not feare death, is, because you can by no meanes shunne it, you must needs indure it: and therefore it is meete that you should be alwaies prepared for it, and neuer feare it. *He that will saue his life*, sayth Christ, *shall lose it, and he that will lose his life for my sake and the Gospels, shall finde it.* Doe not feare the paines of death, in what shape soeuer he come: for perhaps thou shalt haue more pains vpon thy bed, & be worse prouided to beare them, by reason of some grieuous sickenesse, then

Mat. 16. 20

then thou art like to feele, when GOD ſhall call thee forth to witneſſe his Truth. The onely way not to feare death, is alwaies to be prouided to die. And that thou mayeſt alwayes be prouided to dye, thou muſt be continually ſtrengthening thy faith with the promiſes of the Goſpel, as; *Hee that liueth and beleeueth, ſhall not die: and though he were dead, yet ſhall he liue. Meditate in the Law of the Lord, day and night,* (as the Pſalmiſt ſaith) and then thou ſhalt be fit to bring forth fruit in due ſeaſon: then ſhalt thou be fit to ſerue GOD, thy King, and Country; both in thy life & in thy death, & alwaies ſhalt ſhew thy ſelfe a good member

Ioh. 11. 25, 26.

Pſal. 1. 2.

ber of Iesus Christ, a faithfull subiect to thy Prince, and alwayes fit to gouerne in the Christian Commonwealth, and then thou maist faithfully and truely say, Rom.14.8 *Whether I liue or die, I am the Lords.* But without continuall meditation of the Word, this cannot be done. And this was one of the chiefe causes why I write vnto you, to tell you that you must meditate in the Word of God: for many reade it, and are neuer the better for want of Meditation. If ye heare the Word, and read it without meditating thereon, it doth the soule no more good, then meat and drinke doth the body, being seene and felt,

and

and neuer fed vpon: For as the body wil dye, although it see meat: euen so will the soule, for all the hearing and reading of the Word, if that yee doe not meditate vpon it, and gather Faith, and strengthen it, and get hold of Christ; which if yee do, Christ wil bring you to the Kingdome of his Father, to whit h you can come by no meanes, but by faith in him.

CHAP. 8.

The sixt cause is, to perswade them to teach their Children.

THE sixt reason is, to intreat & desire you, and in some sort to command you, that all yo r children be they Males or Females, may

may in their youth learne to read the Bible in their own mother-tongue; for, I know it is a great helpe to true godlineſſe. And let none of you pleade pouerty againſt this; for, I know, that if you be neither couetous, prodigall, nor idle, either of which ſins will let no vertue grow where they come, that you need not faile in this: but if you will follow the Commandement of the Lord, and labour ſixe dayes, and keepe the ſeuenth holy to the Lord, and loue him with all your heart, ſoule, and ſtrength, you will not only be willing, but alſo able to ſee them all brought vp to reade the Bible. *Salomon* that was wiſe, by the Spirit

of

of God, ſaid, *Remember thy Creator in the dayes of thy youth.* And ye are alſo commanded to *write it vpon the walles of your houſes, and to teach it your children. I know* (ſaith God) *that Abraham will teach his children, and his childrens children, to walke in my Commandements.* Alſo I further deſire you, becauſe I wiſh all well, and would be glad you ſhould doe as much good as could be in the Wilderneſſe of this world, that if any ſhall at any time deſire you to bee a witneſſe to the baptizing of their Child, that then you ſhal deſire the perſon ſo deſiring, to giue you his faithful word, that the child ſhal be taught to reade, ſo ſoone as

Eccl. 12. 1

Deut. 11. 19, 20.

Gen. 18. 19

as it can conueniently learne, and that it ſhall ſo continue, till it can reade the Bible. If this will not be granted, you ſhall refuſe to anſwer for the child: otherwiſe doe not refuſe to be a witneſſe to any: for it is a good Chriſtian dutie. Moreouer, forget not whether you anſwer for the Childe or no, to pray, that the Childe baptized may receiue the Holy Ghoſt, with all other children of the faithfull, eſpecially whē you are where a childe is baptized; for it is your duty to pray for the increaſe of the Church of God. *Pray for the peace of Ieruſalem* (ſaith the Pſalmiſt) *let them proſper that loue thee.*

Pſal. 122. 9

CHAP.

CHAP. 12.

The seuenth cause is, that they should giue their Children good names.

THE seuenth cause is, to intreat you, that though I do not liue to be a witnesse to the baptizing of any of your children, yet you would giue me leaue to giue names to them all. For though I doe not thinke any holinesse to bee in the name, but know that God hath his in euery place, and of euery name; yet I see in the Bible, it was obserued by God himselfe, to giue choice names to his Children, which had some good signification. I think it good therefore, to name your Chil-

Children after the names of the Saints of God, which may be a meanes to put thē in minde of ſome vertues, which thoſe Saints vſed; eſpecially, when they ſhall reade of them in the Bible: and ſeeing many are deſirous to name both their owne children and others, after their own names, this wil be a meanes to increaſe the names of the Saints in the Church; & ſo none ſhall haue occaſion to miſlike his name, ſince he beareth the name of ſuch a Saint as hath left a witneſſe to the world, that he lined & dyed in the true faith of Ieſus Chriſt. The names I haue choſen you, are theſe, *Philip*, *Elizabeth*, *Iames*, *Anna*, *Iohn*, and

Su-

Susanna. The vertues of thē that bore those names, and the causes why I chose thē, I let passe, and onely meane to write of the last name, **Susanna*, famoused thorow the world for chastity; a vertue which alwayes hath beene, and is of great account, not onely amongst the Christians, & people of God, but euen among the Heathens and Infidels: In so much that some of them haue written, that a woman that is truly chaste, is a great partaker of all other vertues; and contrariwise, that the woman that is not truly chaste, hath no vertue in her. The which saying may well be warranted by the Scripture; for, whoso is truely

*The Story of Susanna, though it be not canonicall, nor to be equalled to those books that are; yet it may bee true & of good vse, as many other Histories written by men are.

truely chaſte, is free from Idleneſſe, and from all vaine delights, full of humility, & all good Chriſtian vertues; whoſo is chaſt, is not giuen to pride in apparell, nor any vanity, but is alwayes either reading, meditating, or practizing ſome good thing which ſhee hath learned in the ſcripture. But ſhe which is vnchaſte, is giuen to bee idle; or if ſhe doe any thing, it is for a vaine-glory, and for the praiſe of men, more then for any humble, louing and obedient heart that ſhe beareth vnto God and his Word; who ſaid, *Sixe dayes ſhalt thou labour*; and ſo left no time for idleneſſe, pride, or vanitie; for in none of theſe is there any holineſſe.

Exod. 20. 9

The

The vnchaſte Woman is proud and alwayes decking her ſelfe with vanitie, and delights to heare the vaine words of men, in which there is not only vanity, but alſo ſo much wickedneſſe, that the vain words of men, and womens vaineneſſe in hearing them, haue brought many women to much ſorrow and vexation, as wofull experience hath, and will make many of the confeſſe.

But ſome will ſay, Had they onely lent an eare to their words, they had done well enough.

To anſwer which, I would haue euery one know, that one ſin begetteth another. The vaine words of the man, & the idle eares of the

woman, beget vnchaſte thoughts oftentimes in the one, which may bring forth much wickedneſſe in them both.

Gen.3.12. Man ſaid once, *The woman which thou gaueſt me, beguiled me, and I did eate.* But we women may now ſay, that men lye in waite euery where to deceiue vs, as the elders did to deceiue *Suſanna.* Wherefore let vs be as ſhe was, chaſt, watchfull & wary, keeping company with maids. Once *Iudas* betrayed his Maſter with a kiſſe, and repented it; but now men like *Iudas*, betray their Miſtreſſes with a kiſſe and repent it not: but laugh and reioyce, that they haue brought ſin & ſhame to her that

that trusted in them. The only way to auoid al which, is to be chast with *Susanna*, and being women, to imbrace that vertue, which being placed in a woman, is most commendable.

An vnchaste woman destroyeth both the body and the soule of him shee seemeth most to loue, and it is almost impossible to set downe the mischiefs, which haue come through vnchast women. *Salomon* saith, that *her steppes leade to Hell.* Pro.2.18. Wherefore bring vp your daughters, as *Susannas* parents brought vp her: teach them the Law of the Lord continually, and alway perswade them to imbrace this vertue of Chastitie.

It may be, that ſome of you will maruell ſince I ſet downe names for the imitation of their vertues, that bore them; why I placed not *Mary* in the firſt place, a woman vertuous aboue all other women. My reaſon was this: becauſe I preſumed, that there was no woman ſo ſenſeleſſe, as not to looke what a bleſsing God hath ſent to vs women, through that gracious Virgin, by whō it pleaſed God to take away the ſhame, which *Eue* our Grandmother had brought to vs: For before, men might ſay; The Woman beguiled me, and I did eate the poyſoned fruit of diſobedience, and I dye. But now man may ſay; if he

ſay

say truely; The Woman brought me a Sauiour, and I feede on him by faith, and liue. Here is this great and wofull shame taken from women by God, working in a woman: man can claim no part in it: the shame is taken from vs, and from our posterity for euer. *This seed of the woman hath taken downe the Serpents head*: and now, whosoeuer can take hold of the seed of the Woman by Faith, shall surely liue for euer. And therefore all generations shall say that she was blessed who brought vs a Sauiour, the fruit of obedience, that whosoeuer feedeth of, shall liue for euer: and except they feede of the seede of the Woman, they

Gen. 3.15.

Ioh. 6.53

they haue no life. Will not therefore all women seeke out this great grace of GOD, that by *Mary* hath taken away the shame which before was due vnto vs euer since the fal of man? *Mary* was filled with the Holy Ghost, and with all goodnesse, and yet is called the blessed Virgin: as if our God should (as he doth indeed) in briefe comprehend all other vertues vnder this one vertue of Chastity: wherefore I desire that all women, what name soeuer they beare, would learne of this blessed Virgin to bee chaste: for though she were more replenisht with grace then any other, and more freely beloued of the Lord,

yet

yet the greateſt title that ſhe had, was, that ſhe was a bleſſed and pure Virgin: which is a great cauſe to moone all women, whether they be Maides or Wiues, (both which eſtates ſhe honoured.) to liue chaſtely, to whom for this cauſe GOD hath giuen a cold & temperate diſpoſition, and bound thē with theſe words: *Thy deſire ſhall be ſubiect to thy Husband.* As if God in mercy to women, ſhould ſay; You of your ſelues ſhal haue no deſires, only they ſhall be ſubiects to your Husbands: which hath bin verified in Heathen women ſo, as it is almoſt incredible to be beleeued: for many of them, before they would be defi- Gen. 3. 6.

led haue beene careleſſe of their liues, and ſo haue endured al thoſe torments that men would deuiſe to inflict vpon them rather then they would loſe the name of a modeſt Maide, or a chaſte Matrone. Yea, & ſo far they haue beene from conſenting to any immodeſtie, that if at any time they haue beene rauiſhed, they haue either made away themſelues, or at leaſt haue ſeparated themſelues from company, not thinking themſelues, worthy of any ſocietie, after they haue once bin deflowred, though againſt their wils. Wherfore the woman that is infected with the ſin of vncleannes is worſe then a beaſt, becauſe it deſireth

but

but for nature and ſhe, to ſatisfie her corrupt luſts.

Some of the Fathers haue writtē that it is not inough for a woman to be chaſte, but euen ſo to behaue her ſelfe, that no man may thinke or deeme her to bee vnchaſte. We reade that in the primitiue Church, when there were wars betweene the Chriſtians and the Pagans, if at any time the Pagans had got victory, that then they would ſeeke to deflowre the Virgins: to the which ſinne before the Chriſtiās would yeeld they would continually lay violent hands vpō themſelues, in ſomuch, that the Doctors of the church were oftentimes conſtrained to make

diuers Sermons and Orations to them, to diſſwade them from that crueltie which they inflicted vpon themſelues, rather then they would ſuffer themſelues to be defloured: ſuch a diſgrace did they thinke it, to haue but one ſpot of vnclenneſſe; and yet none of theſe were ſo holy as this *Mary* this pure and vndefiled Virgin.

Some godly and reuerend men of the Church haue gathered this that there were fiue women of great vertue in the time of the Law: the firſt letters of whoſe names doe make her whole name, to ſhew, that ſhee had all their vertues wholly combined in her, as namely,

Michal

Michal Abigal, Rachel, Iudith, and *Anna.*

She was as faithfull to her Husband, as *Michal*, who saued her Husband *Dauid*, from the fury of *Saul*, although he were her Father, & her King, not preferring her own life before the safety of her Husband. She was as wise as *Abigal*, who is highly commended for her Wisedome: amiable in the sight of her husband, as *Rachel*: stout and magnanimous in the time of trouble, as *Iudith*: patient and zealous in prayer, as *Anna*. Seeing then that by this one name so many vertues are called to remembrance, I think it meete, that good names bee giuen to all wo-

1 Sam. 19. 12

1 Sam. 25. 3

Gen. 29. 17

1 Sam. 10. 11.

men, that they might call to minde the vertues of those women whose names they beare: but especiall aboue all other morall Vertues, let women bee perswaded by this discourse, to embrace Chastity; without which, we are meere beasts, and no women.

CHAP. 10.

Reasones of giuing good names to children.

IF yee shall thinke me too tedious about the naming your children. I tell you that I haue some reason for it, and the first is this, To make them reade in the Bible, the things which are written of those Saints, and learne to imitate their ver-

tues.

tues. Secondly, becauſe many haue made a god of the Virgin *Marie*, the Scripture warranting no ſuch thing and haue prayed to her, (though there they ſhall find that ſhe was a woman; yea, and a comfort to all women: for ſhee hath taken away the reproach which of right belonged vnto vs, and by the ſeede of the Woman we are all ſaued) it was therefore fit I ſhould ſpeake largely of that name. Thirdly, ſeeing many haue heretofore, and now doe make Images of Saints; to put them in mind of the Saints, & ſo by little and little haue at laſt worſhipped the workes of their owne hands, & feare of forget-

getting the Saints, haue forgotten the ſecond Commandement: I thought it better to haue you remember them, by hearing their names, and by reading what they taught vs in the Scripture, and how they led their liues, then by looking vpon a painted piece of paper, or a carued ſtone, And this by the way may bee marualled at, that they which loue to worſhip Images, neuer loue to name their children after the names of the Saints; for if they had ſo done, by this time we ſhould haue had no others names but *Matthew, Marke, Luke, Iohn, Timothy*, and ſuch as followed Chriſt faithfully. Then

Mo-

Moſes, and his mildeneſſe, would be more talked of: *Samuel*, and his obedience would bee more ſought after, *Abraham* and his faithfulneſſe would be more followed. Laſtly, this I will tell you, that there is no man but will bee aſhamed to do any thing which ſhall diſgrace the good name, after which he is called; as if one ſhould ſay: Is this a *Moſes*? Is this an *Elias*, and hath ſuch qualities as theſe?

CHAP. II.

Children to bee taught betimes, and brought vp gently.

I Am further alſo to entreate you, that all your Chil-

Children may be taught to reade, beginning at foure yeeres old or before and let then learne till ten in which time they are not able to doe any good in the commonwealth, but to learne how to ſerue God, their King and Countrey, by reading; And I deſire, entreat and earneſtly beſeech you, and euery one of you, that you will haue your Children brought vp with much gentleneſſe and patience. What diſpoſition ſoeuer they be of, gentlenes will ſooneſt bring them to vertue: for frowardneſs and curſtneſſe doth harden the heart of a child and maketh him weary of vertue. Among the froward thou ſhalt learne frowardneſſe:

let

let them therefore be gently vſed and alwayes kept from idleneſſe, and bring them vp in the Schooles of learning, if you be able, and they fit for it. If they will not be Schollers, yet I hope they will bee able by Gods grace to reade the Bible, the Law of God, & be brought to ſome good Vocation or Calling of life. *Salomon* ſaith, *Teach a Childe in his youth, the trade of his life, and he will not forget it, nor depart from it when he is old.* Pro. 22. 6.

CHAP. 12.

Choyce of Wiues.

NOw for your Wiues, the Lord direct you: for I cannot tell you, what is beſt to be done. Our Lord ſaith,

faith, *First ſeeke the Kingdome of God & his righteouſneſſe, and all things elſe ſhall be miniſtred vnto you.* First, you muſt ſeek a godly wife, that ſhe may be a helpe to you in godlineſſe. For God ſaid, *It is not good for man to be alone; let him haue a helper meet for him*: And ſhee cannot bee meete for him, except ſhe be truly godly; for God counteth that the man is alone ſtill if his wife be not godly. If I ſhould write vnto you, how many the Scripture maketh mention of, that haue beene drawne to ſinne, becauſe they married vngodly wiues, it would be tedious for you to read.

Gen 6.2,3

The word was drowned becauſe men maried vngodly

Gen 2.3.

ly wiues, *Salomon*, who was not onely the wiſeſt man that euer was but was alſo mightily indued with the Spirit of God, by marrying Idolatrous women, fell for the time to Idolatry. Neuer thinke to ſtand, where *Salomon* fell. I pray God that neyther you, nor any of yours may at any time marry with any of thoſe, which hold ſuch ſuperſtitions, as they did, or as ſome doe now; as namely, to pray to Saints; to pray in Latine, to pray to goe to Purgatory, &c. Let no riches or money bring your poſterity to this kinde of tradition. The beloued Apoſtle of Chriſt ſaith; *Loue not the world nor the things that*

1 Reg. 11. 4.

that are in the world: for he knew well, that a little that a man loueth not, would ſuffice him: a little with a godly woman, is better then great riches with the wicked. *Rebecca* ſaith, *I ſhall be weary of my life, if* Iacob *take a wife of the Daughters of* Heth, as if ſhe ſhould ſay, If my ſon marry an vngodly Wife, then all my comfort of him and his is gone, and it will bee a continuall griefe to me, to ſee him in league and friendſhip amongſt the wicked. If ſuch a ſhame and ſinne commeth vpon my ſonne, as can by no meanes be helped, nor by no meanes comforted, what auaileth me then to liue?

2 Cor. 6. 14 *Bee not vnequally yoaked,* (ſaith

(ſaith the Holy Ghoſt.) It is indeed very vnequall, for the godly & vngodly to bee vnited together, that their hearts muſt be both as one, which can neuer be ioyned in the feare of God, & faith of Chriſt. Loue not the vngodly: marry with none except you loue her, and be not changeable in her loue: let nothing, after you haue made your choyce, remoue your loue from hee, for it is an vngodly and very fooliſh thing for a man to miſlike his owne choyce eſpecially ſince God hath giuen a man much choyce among the godly; and it was a great cauſe that mooued God to command his to marrie with the godly; that there might

might be a continuall agreement betwene them.

CHAHP. 13.

It is a great folly for a man to mislike his owne choyce.

METhinkes I neuer saw a man shew a more senseleſſe simplicity, then in misliking his owne choyce, when GOD hath giuen a man almoſt a world of women to chooſe him a wife in. If a man haue not wit enough to chuſe him one whom he can loue to the end, yet mee thinkes hee ſhould haue diſcretion to couer his owne folly; but if hee want diſcretion, mee thinkes he ſhould haue pollicy, which neuers failes a man to diſſemble his owne

sim-

simplicity in this case. If he want wit, discretion, and policy, he is vnfit to marry any woman.

Doe not a woman that wrong, as to take her from her friends that loue her, & after a while to beginne to hate her. If shee haue no friends, yet thou knowest not, but that she may haue a Husband, that may loue her. If thou canst not loue her to the end, leaue her to him that can.

Me thinkes, my Sonne could not offend me in any thing, if he serued GOD except he chose a wife that hee could not loue to the end: I need not say, if he serued God: for if hee serued God, he would obey God, & then

then he would chuſe a godly Wife, and liue louingly and godly with her, and not doe as ſome man, who taketh a woman, to make her a companion & fellow, and after hee hath her, hee makes her both a ſeruant and drudge. If ſhee be thy wife, ſhee is alwayes too good to be thy ſeruant, and worthy to be thy fellow. If thou wilt haue a good wife, thou muſt goe before her in all goodneſſe, and ſhew her a patterne of all good vertues, by thy godly and diſcreet life: and eſpecially in patience, according to the counſell of the holy Ghoſt: 1 Pet. 3. 7. *Beare with the woman, as with the weaker veſſell.* Here God ſheweth, that it is her im-

imperfection that honoreth thee, and that it is thy perfection that maketh thee to beare with her: follow the counsell of God therefore and beare with her. God willed a man *to leaue Father and Mother for his Wife.* This sheweth what an excellent loue GOD did appoint to be betweene Man and Wife. In truth, I cannot by any meanes set down the excellency of that loue: but this I assure you, that if you get wiues that be godly, and you loue them, you shall not need to forsake mee; whereas if you haue Wiues that you loue not, I am sure I will forsake you. Doe not your selues that wrong, as to marry a woman

Gen 2. 24.

man that you cannot loue: ſhew not to much childiſhneſſe in your ſex, as to ſay, you loued her once, & now your minde is changed: if thou canſt not loue her for the goodneſſe that is in her, yet let the grace that is in thy ſelfe, mooue thee to doe it; and ſo I leaue thee to the Lord, whom I pray to guide both thee and her with his grace, and grant that you may chuſe godly, and liue happily, and die comfortably, through faith in Ieſus Chriſt.

CHAP. 14.

How to deale with ſeruants.

YET one thing I am to deſire you to doe at my requeſt, and for my ſak: and

and though it be ſome trouble to you to performe it, yet I aſſure my ſelfe you wil doe it. If God ſhall at any time giue you or any of you a ſeruant or ſeruants, you ſhall aske them if you can reade. If they cannot, you ſhall at my requeſt teach them, or cauſe them to bee taught, till they can reade the ten Commandements of Almighty GOD: And then you ſhall perſwade them to practiſe by themſelues, and to ſpend all their idle time in reading, that ſo they may come the better to know the will of GOD written in his Word. Remember, your ſeruants are Gods ſeruants as well as yours: if they be not, ſay as

Psal 101.7. *Dauid* said : *There shall not an vngodly person dwell in my house : he that loueth or maketh lies, shall depart out of my sight.*

It is not for you, by any meanes, to keepe any vngodly, profane, or wicked person in your house, for they bring a curse vpon the place wherein they are and not a blessing; neither will they be taught any goodnesse : but you must keepe those that be tractable and willing to serue *God*, that he may blesse you and your housholld. For *God* doth not delight in that Master, that will suffer his seruant to blaspheme his Name, or to miss-spend his Sabbathes: for *GOD* commanded the Ma-

Maſter, that hee ſhould ſee his ſeruants to keepe holy the ſabbath day; and if hee keepe that holy day, he will learne to ſpend all the other dayes in the weeke well, in following the duties of his Calling. I pray you keepe the ſeruants of GOD, and then remember they are your brethren: vſe them well, and be as ready to doe them good, as to haue their ſeruice. Be not chiding for euery trifle; for that will hinder good liuing, and nothing inrich you. Be carefull that they be godly; for *Godlineſſe hath the promiſe of this preſent life, and of the life to come: Godlineſſe is great riches, if a man be contented with that he hath: for wee* Exod. 20.

1 Tim 4 8

1 Tim. 6. 6,7,8.

brought nothing with vs into this world, neither ſhall wee carry any thing out of the world: if wee haue food and rayment, let vs therewith bee bee contented.

CHAP. 15.

Patience is neceſſary for Gouernours of Families.

LIue godlily and patiently in your houſe: if you cannot be patient, neuer thinke to liue godlily; for if Satan ſee you of a froward minde, hee will ſoone find matter enough to ſet you on worke. Pray faithfully with your Seruants twice a day, and liue ſo godlily that you may be an example to them to follow you.

Pray often priuately, faith-

faithfully and zealouſly vnto God, in the name of Chriſt, ſo is may bee well warranted by his Word; for that is a true marke of the childe of God. Many heare the Word, as our Sauiour witneſſeth, but few follow it. Many pray openly, as the Phariſes did, to be ſeene of men; but Chriſt ſaith, they haue their reward. This was not becauſe Chriſt miſliked publike praier, but becauſe he ſaw their hearts, and ſo knew that they prayed more to be ſeene of men, then for any true faith they had in him. Chriſt ſaith, *When two or three bee gathered together in my Name, I will be with them.* And this mercifull promiſe is enough

Mat 22.14

Mat. 6.16.

Mat 8,20.

to make any man pray: for though he do it very weakly and coldly, yet he ſheweth his humility and obedience to *God*, and confeſſeth his owne weakneſſe, and calleth to *God* for his aſſiſtance and grace to ſerue him. One is alſo helped by the prayer of another; and the weaker, is made partaker of the Prayers of the ſtronger; for Chriſt taught vs to pray one for another Forgiue vs our treſpaſſes.

Mat.6.12. When Chriſt ſaith, *If two or three be gathered together in my Name, I will bee with them*; he doth not ſay, With ſome of them, but, *I will be with them*; that is with all of them that are ioyned together in my Name. Though ſome

ſome be weaker, and ſome be ſtronger, yet they all ſhew their obedient hearts. and *God* will accept them in Chriſt. And this is a great meanes to ſtirre vp their hearts to prayer; for it is the hardeſt thing that is, for any man to performe rightely, truely, and faithfully.

CHAP. 16.
Meanes to further priuate Prayer.

NOw all things are to bee vſed, that are meanes to ſtirre vs vp to priuate prayer, & all things are to be ſhunned, that hinde vs from it. Thoſe things that may further vs to it, are hearing the Word, rea-

ding it praying publikely, and being in company with others when they pray: for all theſe helpe to increaſe & ſtrengthen faith, and without faith it is impoſsible to pray aright, either publikely, or priuately, or to take hold of the promiſes of GOD in Chriſt, beleeuing that our prayers ſhall be accepted and granted, ſo farre forth as ſhall be to GODS glory and our good: and the true ſeruant of GOD will neuer deſire more, then hee knoweth by Faith in Chriſt (which hee hath learned by the promiſes of the Goſpell) that ſhall haue.

CHAP.

Chap. 17.

Lets.

THere bee many things that will hinder bo h man and woman from this duty. The Diuell will doe what he can to hinder vs: the world is our hindrance continually: and a mans own friends are oftentimes hinderances too: yea, a mans owne nature will neuer bee willing to talke with *God*: for by nature we run away from him with *Adam*, and rather hide our ſelues with fig-leaues and excuſes, then come to *God*, and fall down before him on our faces, confeſſe our ſins, acknowledge, our vnworthineſſe craue pardon for Chriſts

ſake of GOD, for all our tranſgreſsions. Yet *Adam* had more cauſe to runne away then we haue, and wee haue more cauſe a great deale to come to God, then hee had; for hee knew not then that God would call him backe againe, and giue him his pardon in Chriſt, who ſhould tread downe the head of the Serpent, which beguiled him; but wee know that God hath called *Adam* and all his poſterity, and giuen them pardon in Chriſt, if they will come and aske it in faith and repentance. Hee therefore that doth not often and priuately fall down and humble himſelfe before *God*, and confeſſe his own

owne ſins, crauing pardon in Chriſt, and by faith applying the promiſes of *God* to himſelfe, hath great cauſe to feare, that his heart is not true and right before *God*. And therefore if thou canſt not pray priuately, or feeleſt thy ſelfe cold in praier, for to helpe thy ſelfe thus thou ſhalt doe.

CHAP. 18.

Helpes againſt the former Lets.

EVery Morning, ſo ſoone as thou canſt, (for the ſooner, the better) before the world get hold on thee, either with profit or pleaſure (for theſe are the Diuels baits) or before thou feedeſt thy body (for the body

dy is a great deale more subiect to the Spirit, when it is not pampered nor fed at his owne will) then, I say, go into some priuate place' and fall downe on thy face, as the Publican did, and set thy selfe a farre off, and say,

Luk 18.13 *God be mercifull to mee a sinner.* O Lord, I acknowledge that I cannot pray: pardon mee, deare Father, for Iesus Christ his sake, quicken mee with thy holy Spirit: giue me faith to call vpon thee: and I beseech thee graciously to remēber thy promise, which sayest,

Mat.11.28 *Come vnto mee all ye that labour and be heauy laden, and I will ease you.* O Lord! I am laden with my sins, and against all reason they keepe

me

me from ſeeking pardon for them, and grace to ſhunne them. Good Father, for Chriſts ſake, remooue my ſinnes far from me, and giue me faith in thy Son, which may aſſure mee, that thou doſt accept of mee, as of thy ſeruant in him. And although I bee moſt vnworthy in my ſelfe, yet by thy promiſes in Chriſt, which ſhall neuer faile, I pray thee accept me.

Furthermore for the better ſtirring thee vp to pray, reade ſome Chapter of the Teſtament, as namely, the ſixt of *Mathew*, or ſome other, wherewith thou maiſt heare the promiſes of God in Chriſt, to ſtrengthen thy faith.

Take

3 Take heede of idleneſſe and ſlothfulneſſe, which is a great hinderance. I know that all ſins are hinderances to prayer; but idleneſſe, and following the world, either for profit or pleaſure, are wonderfull mighty ones.

CHAP. 19.

To pray often.

NEuer make account of thy ſelfe as a diligent ſeruant of *God*, if thou doſt not twice a day (at the leaſt) come priuately to *God*, and acknowledge thy infirmities, and confeſſe that thou canſt not pray, and deſire *God* to giue thee grace to doe it faithfully. When thou feeleſt a motion to pray, doe not ouer-

ſlip

ſlip it for any cauſe in the world : for thou knoweſt not what Graces or Bleſſings *God* meanes to beſtow vpon thee at that time; for it is the Spirit of *God* calling thee; and therefore finde no delayes, but goe : for the nature of man, of it ſelfe will neuer be ſtirred to priuate prayer : But howſoeuer thou doſt, bee thou maſter, or be thou ſeruant, be thou at home, abroad, or in what condition or place ſoeuer thou be, doe not ſleepe at night, till thou haſt humbled thy ſelfe before *God* on thy knees in prayer; for night is a time when the world leaues a man (as it were) for a while: and when the world leaues him,

him, the Diuell hath not ſo much power ouer him; for the world is a great inſtrument for the diuell to work by. Therefore when the world is aſleep (as it were) the Diuels power is weakned, and then bee ſure thou prayeſt to God to deliuer thee from the Diuell, and from the World. The world is like *Pharaoh*, which by no meanes would ſuffer the Children of Iſrael to goe ſerue the Lord; ſo doth the world, if it know that thou goeſt to ſerue *God*, it will bring thee backe againe, if it be poſsible: and therefore it is beſt to pray priuately, although thou doe it but weakely; for within a while this weake prayer will

will ſtrengthen greately thy Faith. Pray when the world is a ſleepe, for as ſoone as it is awake, it will cry and call on thee, (as *Pharaoh* did on the Iſraelites) to attend it: it will bring thee more worke ſtill, as hee did to them. And as the Tyrant told the Iſraelites, that they ſhould goe and ſerue their God; but when the time came, he would not let them but ſtill found imployment for them: euen ſo will the World doe by any that will beleeue it; it will promiſe, at ſuch a time thou ſhalt ſerue God; and when ſuch a thing is done, thou ſhalt goe pray: but when the time commeth, it will finde more worke for him ſtill, and will not

not let him goe. *Pharaoh* is the very figure of the Diuell, and the Diuell calleth himselfe the god of this World. and if the Diuell hath to doe with this World, as nodoubt but hee hath, then it is certain, that the World will neuer giue vs leaue to serue *God*. Our
Num. 1. 15. owne nature is as the nature of the Israelites; for they had rather haue tarried with *Pharaoh*, who was the very Image of the Diuell, and haue beene his slaues still, then to haue gone thorow the Red-Sea, and the wildernesse to the promised Land of *Canaan*, which was the figure of Heauen; and euen so had we rather bee slaues and drudges

drudges to the world, which will take all from vs, and caſte vs to the Diuell (as *Pharaoh* would haue done by the Children of Iſrael) then we will leaue the world and all his baits, and goe to our *God* euery day, and humble our ſelues at his foot, and confeſſe our ſelues to be weake in faith, and acknowledge our frailty, and call earneſtly for the helpe of *God* to ouercome the world for vs, and to ſtrengthen vs by his power againſt the diuell, the world and our owne fraility, and wicked fleſhly luſts; and yet except we doe call continually to *GOD* for his grace and helpe, we can no more ouercome theſe, then the

the children of Iſrael could ouercome *Pharaoh*, or goe thorow the Read-Sea, without drowning: for it was God that ouercame *Pharaoh* for them, and alſo all their enemies, and deliuered them out of the Red-ſea: and ſo it muſt be God that muſt ouercome the Diuell and all the enemies in the world, and deliuer thee, that thou ſinke not in the Sea of thine own ſinnes.

CHAP. 20.

Not to neglect priuate prayer.

WHerefore I deſire you, and euery one of yours to the Worlds end, that whatſoeuer ſeruice of God you omit, you doe not neglect

lect priuate prayer; for many may heare the Word of God, as *Adam* did, and disobey it presently after: and some heare the Word of God, as *Adam* did after his fall, and had rather be further off, as he had then. But priuate prayer is, to offer thy selfe and thy seruice to God, confessing thy owne imperfections, and to call to God for his assistance. Now when a sinner by himselfe, calleth his owne wayes to remembrance, and confesseth his particular sinnes, then he seeth what sin his owne nature is most subiect vnto, and prayeth earnestly against that sinne, wherewith he is most infected, and confesseth his owne

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owne weakneſſe, and wondreth at himſelfe, that he is not able to ouercomme that one ſinne, as well as hee can ſome other ſins of as great force. The reaſon is this, the nature of man is wholly corrupted with ſinne, and is good for nothing as the earth is fit to bring foorth nothing but weeds, except it be digged and dreſſed, and continually laboured and weeded: yet one weed or other will grow in ſome part of the earth by nature, which will not grow in another part, though it be ſowne there, but ſome other weed will grow there, that is as ill, and one weede ouer-growing the ground, is able to make it vnprofi-

table

table for any thing : ſo one ſin will rule where another will not, and that one ouer-running thee, is able to make thee an vnprofitable member of the Church: therefore thou muſt labour by priuate prayer to ouercome it.

CHAP. 21.

Men become worſe, for want of vſing good meanes.

MOreouer, as a garden if it be twentie yeares kept with digging, watring, and weeding, & then be let but two yeares alone, it wil become vnprofitable, ſauage, and of no reſpect: euen ſo, if thou doeſt in thy youth, or many yeeres vſe priuate prayer, and hearing of

of the Word preached, and publike prayer and fasting, and all good means to keep thy earthly body in subiection yet if thou becommest negligent and careleſſe but a while, it wil ſoone become ſauage and wilde, and conſequently an vnprofitable member of CHRIST his Church, or rather manifeſt thy ſelfe to be no member, as the earth will be no garden: and therefore you muſt haue a continuall care of your ſelues. It is not for a ſmall matter that you muſt haue this care, but for a great and moſt glorious Kingdom, which laſteth for euer, where thou ſhalt enioy the ſweete & louing preſence of Almighty God, and

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be a member of Ieſus Chriſt, in the Kingdome of heauen, for euer world without end. Then neither Satan, nor the world, nor thy own Fleſh ſhall be able one minute to trouble thee, if through faith in Chriſt, by continuall prayer thou once getteſt thither. Neither is it to ſhune a little danger, that you muſt be thus watchfull and wary of your ſelues, as was drowning in the Red-Sea, which was a figure of Hell: but it is to auoyd burning in Hels torments for euer and euer, and being ioyned to the Diuell and all his wicked ſpirits for euer there to be tormented, and neuer haue reſt: and this will be more thē a thouſand

millions of paines, to thoſe that ſhall enter into theſe torments, to thinke that God hath offered ſo merciſull a meanes; as to ſend his owne Son to indure thoſe paines for them, that they might neuer haue felt them and ſent them his Word, and willed them to follow that, and that ſhould teach them to follow Chriſt, and Chriſt ſhould bring thē to Heauen, and if that the Diuell, the World, & the Fleſh, did lay blockes in their wayes, more then they could remoue, that thē they ſhould cal vpon him, and he ſhould helpe them ouer, and make the way in time more plaine and eaſie for them, and yet they would not

not take a little paines heere, to keepe them from endleſſe paines of hell-fire. Oh, how will they bee tormented; when they know, that there neuer will be an end of their perpetuall miſery? What would they not giue? (nay, they haue nothing to giue, for the world hath deceiued them and hath taken all things from them) but what pains would not they take to follow our Sauiour now, if they might? paines? nay, they would thinke it a great pleaſure, & wonder greatly at themſelues, that they euer could thinke it paines, when indeed it is moſt pleaſant, and moſt comfortable, the moſt profitable

and moſt delightfull : yea, and the moſt contented thing in the world.

CHAP. 22.

To lay hold on Chriſt, is the beſt thing in the world.

IT is the moſt pleaſing thing, becauſe it brings ſo ſweet contentment to the ſoule, minde, and conſcience of man, that nothing can offend it. It is the moſt comfortable thing, in regard it ſo comforteth and ſtrengtheneth the heart, that nothing can grieue it. It is moſt profitable, for it getteth an euerlaſting kingdome to thoſe that vſe it. It is moſt delightfull, for it bringeth ioy to the whole man. It is moſt contenting, for

for no croſſe in the world can diſcontent it; when as the world on the contrary ſide are neuer content, neuer quiet, neuer feele ioy in their hearts. Though they laugh, their hearts are not quiet; for *there is no peace to the vngodly.* Esa 48.22. And this is the cauſe that they ſeeke ſo much for paſtime, and ſit vp in the night ſwilling and drinking, vntill they feele ſleepe call them to bed, and then they lye downe like brute beaſts, neuer regarding the miſ-ſpending of their time, nor calling for grace to ſpend the reſt of their dayes better. And yet for all this, in the dark they often feele diſcontent in their minds, becauſe they

doe follow the Diuell that wicked Serpent, which will torment them, & he begins to torment here, and yet they will ſerue him. On the contrary, thoſe that ſerue God, and follow Chriſt, and euery night reconcile themſelues vnto him, and confeſſe their owne weakneſſe, and pray Chriſt their Sauiour to defend them that night and euermore, they feele much comfort in their hearts: for Chriſt begins the comfort here. *I laid me downe in peace, and roſe againe*, (ſaith *Dauid*) *and the Lord ſuſtained mee.* So they which ſerue God, and follow Chriſt, are in peace; for the Lord ſuſtaineth them.

Pſal. 3. 5.

CHAP.

CHAP. 23.

What need there is to ſpeake much of Chriſt.

IT may be you maruell, my Sonnes, why I write ſo much of Chriſt. Maruell not why I write: for I wonder, that euery one which hath heard of him, doth not write what Chriſt hath done for vs. For was it not a great wonder, that the only begotten Sonne of God ſhould come downe from Heauen, and take our fleſh vpon him, and keepe it without ſin, and ſuffer himſelfe to be buffered, and alſo to haue his face ſpit on & to be moſt ſpitefully crowned with a crowne of thornes? And being without ſin, hee

bare all our ſins vpon him, and hauing neuer offended God, he bare all the wrath of GOD, and indured the paines of hell for vs; which was due vnto vs for our ſins, and he hath ouercome ſin, death, and hell for vs, & aſcended into heauen to prepare vs a place there, & yet he left vs not thus, but he left his Will and Teſtament, to direct vs the right way how to come vnto him; and yet hee did more for vs then this; for hee taught vs in his Word, how we ſhould know when wee were out of the way, and how we ſhould returne into the right way againe. And yet he did more for vs then this, hee promiſed that hee would

would be with vs vnto the worlds end, and whenſoeuer wee wanted his helpe, doe but call vpon him, and he would helpe vs. And yet hee did more for vs, he ſent Preachers to call vpon vs, and to put vs in remembrance of thoſe benefits, and to direct vs the right way to Heauen to himſelfe. And what promiſes he hath made to vs to entice and draw vs to come vnto him, and what threatnings and warnings he hath giuen vs to ſhun hell, it is impoſsible for me and all the Writers, in the world to write. Saint *Iohn* ſaith, *If all the things which Chriſt did, were written, the world would not containe the Bookes.* But I am

Mat. 28. 26.

Ioh. 21. 24.

ſure, if all the Writers in the world had writtē what Chriſt had done for vs, they could not ſufficiently declare it. If all the Sea were Inke, and all the Iron in the world were Pens, and all the creatures Writers, they could neuer declare the great benefits, the great bleſsings, & the great mercies giuen vnto vs in Chriſt Ieſus our Lord and Sauiour. What is man without Chriſt, more then a Fire-brand of Hell? and what an excellent creature a man is in Chriſt, can hardly bee expreſſed; and yet there are many that are angry becauſe there are ſo many Bookes. Reading good Bookes, worketh a mans heart

heart, to godlines; for euen as the fire warmeth the Wax, and maketh it fit to receiue a good faſhion; euen ſo good Bookes, written of the mercies of GOD in CHRIST, are the way to Chriſt, and teach vs how to ſhun, the way that leads from Chriſt. But becauſe I would haue you writers of the mercies of GOD in Chriſt; I will tell you what good writing of Bookes doth: It makes the way to Chriſt eaſie to thoſe that deſire to go in it. And I will tell you who are they that are angry with writing of Bookes: they are ſuch as are ignorant; and the more ignorant they are, the more angry: they are thoſe that lo-

loue the world ſo well, that they cannot finde leiſure to reade Bookes. Saint *Iohn* ſaith, *Loue not the world, nor the things that are in the world: for the loue of the world is an enemy to God:* And here you ſee that they are enemies to God, for they loue not to haue him ſo much written of. They that loue not Bookes nor Sermons, doe not care ſo much to know what Chriſt hath done for them, and how they ſhould follow Chriſt: they are ſtalled with it: they loue the earth: they can talke of it yeare after yeare, and they are neuer weary. In truth, it would weary a heauenly-minded Chriſtian to heare

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an earthly-minded man, how continually hee will talke of the earth & earthly things : the very time that he is in the Church, hee can hardly hold his peace from talking of ſome earthly thing or other: & the whole Sabbath which God ſanctified and reſted himſelfe; and in mercy to him commanded him to reſt, that will he neuer reſt from theſe earthly & tranſitory things; for heauenly reſt hee neuer reſpecteth. Truly, I thinke hee meaneth to make himſelfe ſure of Hell hereafter: for Chriſt ſaith, *Hee that loueth the world, is an enemy to God :* and he that is an enemy to God, can neuer come to bee an Inheritour of the King-

Kingdome of Heauen, except he returnes, and reconcile himselfe to GOD, through Christ: and he cannot be thus reconciled, except he leaue his earthly affections, and attend vpon Christ: For God loueth none: but only those whom hee seeth waiting and attending vpon his Son: & then the Almighty God accepteth him as his Son, & bids him call him Father, and whatsoeuer he needs hee is ready to furnish and relieue him withall: But if hee be obstinate, and will not attend vpon Christ, but attends vpon his owne businesse and worldly affaires, God neuer respecteth him, how many friends, soe er

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hee hath in the world, nor how mighty ſoere they are; & then are his riches & his friends nothing worth, neither can they doe him the leaſt good as can be thought of. Now, he that loues not writing of Bookes, nor hearing of Sermons, he hath little leaſure, and leſſe deſire to pray: This, I aſſure you, is true, and his owne Conſcience will tell him ſo much, let him examine it when he will; for Sermons, and reading good Bookes, are the only meanes to bring a man to prayer, and prayer is the onely meanes to helpe vs to the mercies of GOD in Chriſt: For if we heare Sermons, and doe not pray earneſtly to GOD, for Ieſus

Chriſt

Christs sake, to send the holy Ghost to enlighten our vnderstanding, and to sanctifie our hearts, and follow that which we heare, wee are neuer the better; for many heare and vnderstand not; and many vnderstand, and follow it not: But there is none that prayeth faithfully to vnderstand, and for grace to follow it, that obtaineth not, if he continue in true prayer. The Holy Ghost saith; *Pray alwayes and in all things be thankefull:* and the promise is made; *Aske, and ye shall haue*; that is, Whatsoeuer you goe about, pray to God to blesse it, and thanke God in prosperity, and aduersity, or howsoeuer it pleaseth God to

1 Thes. 5. 17,18.

Mat. 7. 7.

to deale with you; for it cõmeth by his prouidence, and therefore be thankefull to God, what croſſe ſoeuer it pleaſeth him to lay vpon thee: Do not as they which rage and ſweare at the loſſe of a few earthly things; but thank *God* againe and again, that it is no worſe. If it bee but for the loſſe of ſome earthly thing, it cannot be ill for the Child of God, for *Iob* neuer honoured *GOD* ſo much, nor did ſo much good in the Church of *God* while he was rich, as when he was poore: for when he was rich, the Diuell himſelfe told *God*, that *Iob ſerued him not for nothing.* As if he ſhould ſay, Thou haſt giuen him many bleſsings, if he

he ſhould not be thankefull it were a maruell.

CHAP. 24.

The vnthankfulneſſe of rich men, a great ſinne.

OH, this will be a witneſſe againſt many rich men, which receiue many great bleſsings, and yet they be vnthankfull: for the Diuell thought, that he which receiued gifts and bleſsings, could not chuſe but bee thankfull: and yet when *Iob* was rich, he neuer did God ſo much honour, nor ſeruice in his Church, as when his goods were gone: for, before, he was a rich man, and liued well, and gaue ſome thing to the poore: what ſhould he haue done with

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his goods elſe? And ſo did many more beſides him. But when all his goods were taken away, hee did not as wordly men doe: he did not ſay, I am bewitched; or, It is the negligence of my ſeruants, but he ſaid, *The Lord giueth, and the Lord taketh, and as it pleaſeth the Lord, ſo it commeth to paſſe, bleſſed be the name of the Lord.* And thus he became thankfull for his loſſe. This is a thing that euery one cannot doe: and he was ſo patient and thankfull, what croſſes ſoeuer it pleaſed God to lay vpon him, that hee glorified God in his obedience, and ſhewed that he loued God, and that his loue was not ſet on this wordly Iob 1.9.

worldly wealth. So hee might haue God without the World, he cared not: he was none of those that must needs haue God and the world together, or else they will none; but he was one that left an example to the whole Church of God to be thankefull and patient.

CHAP. 25.

How to reade with profit.

I Pray reade the story of *Iob*, & not only reade, but gather some fruit out of it, and euer when you begin to reade any part of the Scripture, lift vp your hearts soules, & mindes vnto God, and pray priuately, or publikely; but of priuate prayer neuer faile: and desire God, for Christs sake, to enlighten

lighten your vnderſtandings, to ſanctifie your hearts and to make them fit to receiue the good ſeed of his Word, and to giue you grace to bring forth fruit to Gods glory: for Chriſt ſaith, *In this is my Father glorified, that you bring forth much fruit, and be made my Diſciples.* Ioh.15.8. And againe hee ſaith, *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in Heauen.* Heere you may ſee you muſt glorifie God, and you muſt leaue an example to the Church, that you ſerue & loue God; this did *Ioh:* &, I pray God, for Chriſts ſake, that you may doe the like; and that you

you may doe it, you muſt pray to God continually, yea, and in priuate, for his grace and aſsiſtance.

CHAP. 26.

The preeminence of priuate prayer.

THat is the moſt excellent vertue & happines, that belongeth to priuate prayer, no man by any meanes can depriue a man of it. Some haue had their Bibles taken away, that they could not read: Preachers haue beene baniſhed that they could not heare: they haue beene ſeparated from company, that they could not haue publique prayer, yet priuate prayer went with them: thereby they

they talked with God, and made all their miſeries knowne vnto him, and craued his aſsiſtance in al their troubles. And this is the greateſt comfort that all good Chriſtians haue, that no man can barre them from priuate conference with God. Then take heed you do not bar your ſelues from it, ſince none elſe can doe it, and you know not what need you ſhal haue of it, nor what accident may happen to you in your liues, nor what need you ſhall haue of it in the houre of death. Therefore, if you would alwaies haue it, you muſt alwayes vſe it, and then you ſhall ſee what profit will come by it, and then you will

will be humbly, faithfully, and familiarly acquainted with God.

CHAP. 27.

The benefit of acquaintance with God.

OH heauenly and happy acquaintance! for the longer thou vſeſt it, the ſtronger will be thy faith, the humbler thy heart, the earneſter thy zeale, and the holier thy life; and this makes *God* accept you in Chriſt, and then thou art he that Chriſt ſpeaketh vnto, when he ſaith; *Aske what you will, and it ſhall bee done vnto you.* Thy faith will be the ſtronger, becauſe thou ſhalt ſee that *God* heareth thy prayers, and granteth thy

Ioh. 16.23

thy requeſt. The more humble wil thy heart be, becauſe thou ſeeſt thine own miſery and corruption, and that all grace and goodneſſe comes to thee from *God*: and this will make thee more earneſt and zealous in prayer, and thy earneſt and faithfull prayer will moue *God*, according to his promiſe, to giue thee grace & faith: for the Apoſtles praied, and ſaid, *Lord increaſe our faith.* Luk.6.25. And this grace and faith will worke in thee holineſſe of life, and then ſhalt thou be able to fulfil Chriſts saying: *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in Heauen.* Mat.5.16.

CHAP. 28.

How long wee haue need of priuate Prayer.

NOw that you and euery one of you ſhall haue need of priuate praier, from the very beginning of your life, to the very laſt houre of your daies, my owne experience teacheth me: and the Word of God, a true witneſſe affirmeth, that we are wholly corrupted by the fall of *Adam*, with ſin, and therefore continually wee ought to ſuſpect our ſelues, and to call vpon God without ceaſing, for his helpe, grace & aſsiſtance in all our actions: for we know that our owne fleſh is our owne enemy, and that it is made of

of the earth, and is ſo heauy and earthly-minded, that it can neuer ſeeke for heauenly things, without the eſpeciall grace of *God*; and the Diuell hath made an entrance into this earthly body, by reaſon that our owne Parents, *Adam* and *Eue*, did take of the fruit of diſobedience at his hands, and did eate at his appointment: ſo that now he claimeth ſuch an intereſt in vs, that none but Chriſt can keepe him out: and therefore we haue no way but to call continually on the name of God in Chriſt, to aſsiſt vs with his gracious Spirit, which will keep away the Diuell, ouercome the world, & conquer our owne fleſh for vs.

CHAP. 29.

Who pray priuately.

THis is certaine, that there are none godly, but thoſe that pray priuately and truely to God, according to his Word; and there is no vngodly perſon, no ſwearer, no prophaner of the Sabbath, no Drunkard, no adulterer, no couetous perſon, no prophane perſon, nor none that is of a falſe religion, not warranted by the Word of *GOD*, that doth pray priuately, truly & faithfully. By theſe conſiderations you ſhall find out the true markes of the children of *God*: for the wicked can heare the word, reade, come into publike aſ-

assemblies of prayer : the hypocrite wil talke of faith, as if he had come from heauen; but to goe into a priuate place, and lay open his heart before God, confesse his owne imperfections, and pray that hee may not be an hypocrite, he is farre enough from it. The swearer, the idolater, the couetous, the adulterer, nor any vncleane person dare come to *God* in the Name of Christ, except they leaue their wicked wayes; and without they bring Christ with thē, they cannot come to *God*; and Christ delighteth not to goe with those that are continuall breakers of his Fathers commandements : for Christ himselfe

Mat.5.19. telleth them, that *hee that keepeth the commandements, and teacheth men so to doe, he*

Psal.50.23 *shall bee great in the Kingdome of Heauen:, and to him that ordereth his conuersation aright, will I shew the saluation of God,* saith God by the

Mat.16.25 Psalmist. Moreouer, Christ saith, *He that will follow mee let him forsake himselfe, and take vp his Crosse, and follow me:* As if he should say, I am gone to Heauen, and if you mean to follow me thither, you must forsake your selues. I know, this will bee a crosse vnto you, but you must take it vp and follow me, or else you may not come there.

CHAP.

Chap. 30.

The way to rule our corruptions.

AGaine, when the children of GOD, who would faine bee with their Father, ſee that they cannot rule their owne fleſh, then with humble hearts they goe to God, & cry & call to him for helpe that he would help to bridle their vnruly affections, euen but for that day and at night they will wait vpon his Maieſtie againe; and thus they wil neuer leaue him, till they feele the Spirit of God working in their hearts; and that will ſtir them to cõtinuall praier. But the wicked want faith to goe in the name of Chriſt;

and this is the cauſe, there are ſo many wicked prayers in the world, for they that make them, haue no faith in Chriſt: and without him, they haue no promiſe to be heard: and therefore wanting faith to come to Chriſt they goe to the Saints to pray for them; and yet the Saints did neuer promiſe them ſo to doe, neither doe they know whether the Saints heare them or no. Againe, ſome pray in Latin; when they doe not vnderſtand what they ſay, nor what they pray for: but the Holy Ghoſt ſaith, *Pray with the Spirit, and pray with the vnderſtanding alſo.* Why, ſay they, God knowes our hearts, wee pray with the heart

1 Cor. 1. 14, 15.

heart. God knowes indeed that their hearts are vaine and fooliſh, becauſe they do not pray with vnderſtanding, and therefore they haue no promiſe to be heard; and yet they will haue a paire of Beades, and tell how many prayers they ſay, though they cannot tell what they ſay. I dare vndertake a Parrat might pray as well as they doe, if it could ſpeake all the words. They pray while they liue, that they may goe to Purgatory; and when they dye, they giue much goods to others, to pray that they may come out of Purgatory againe: Theſe are moſt vaine prayers, neuer warranted by the Word of God. They pray

alſo to our Lady to helpe them, like as the Iſraelites prayed to the Queene of Heauen: and as the Iſraelites prayers were accepted, ſo are theirs.

But I pray GOD, for Chriſts ſake, that you, nor none of yours may make ſuch prayers. And I pray GOD to bleſſe his whole Church, that their prayers may be right and faithfull, for prayer is the key which openeth vnto vertue. Oh Lord, let not our prayers be turned into ſin: for then the gates of thy mercy ſhall be ſhut againſt vs.

Wherefore wee humbly beſeech thee, giue vs the Spirit of Truth, that wee may pray rightly, whichif we

wee doe wee muſt needs ſearch the Scriptures, and ſee there how Chriſt teacheth his Diſciples to pray: *When yee pray, pray on this manner: Our Father which art in Heauen, &c.* And what oeuer prayer is not on this manner, is wicked and vngodly. And yet here you ſee, there is neither praying to Saints nor Angels, neither praying for the dead, nor to the dead: and therefore all ſuch prayers are wicked, and are the ouerthrow of all thoſe that vſe them. Mat. 6 9.

But Chriſt ſaith, *When thou prayeſt, enter into thy chamber, and when thou haſt ſhut the doore, pray vnto the Father in ſecret, and thy Father* Mat. 6. 6. 7

ther which seeth in secret, will reward thee openly: vse no vaine repetitions, as the Heathen doe, for they thinke to be
Ioh.16.23 *heard for their much babling; but whatsoeuer yee aske the Father in my Name, that will*
Mat.7.7. *he giue you, Aske, and you shal haue; seeke, and you shall finde; knocke, and it shall be opened*
Mat.7 9, 10,11. *vnto you. If your children aske you bread, will you giue them a stone? or if they aske you fish, will you giue them a Serpent? If ye which are euill, can giue your children good gifts, how much more shall your heauenly Father giue the Holy Ghost vnto them that aske it?* And this was a great mercy in Christ, not onely to bid vs pray, but also to promise, that whatsoeuer wee aske

the Father in his Name, we ſhould haue it: and he appealeth to our conſciences, how we would deale with our Children, if they aſke vs any thing, and giueth vs warning, we ſhould vſe no vaine babbling, and telleth vs wee ſhould aske in one word, the holy Ghoſt, without the which we are miſerable wretches: which if we haue, we enioy all happines and peace, for hee muſt bee our Comforter, & bring vs vnto Chriſt, & he wil bring vs vnto his Father. Chriſt alſo willeth vs to aske the Spirit of Truth, becauſe hee will lighten vs, and ſhew vs the way of all happines: & becauſe out faith ſhould be ſtrengthened to aske the Holy

Ioh 16.13

Holy Ghoſt, he alſo promiſed vs to ſend him to teach vs all things, and bring all things to our remembrance, without which we are like
Ioh. 15 26. a houſe which is built faire on the out ſide: but there are no windowes to ſhew any light at all into it, and then the houſe is good for nothing, becauſe there remaines nothing but darkenes in it: euen ſo darke is the earth of *Adam* which we are made of, that though we ſeeme neuer ſo faire on the outſide, yet if we haue not the Holy Ghoſt within vs, we can neuer ſee to find the way to Chriſt: and then it is vnpoſsible to come vnto the Father; and ſo conſequently we muſt needs periſh:

riſh; for Chriſt ſaith, *No man commeth to the Father but by me.* Mat.11 27
And here you ſee that thoſe that put their truſt in Saints to pray for them, haue no promiſe to be heard: and it ſhewes that they art not inlightned by the Holy Ghoſt, to ſee the way to Chriſt, and they thẽſelues will confeſſe that they dare not goe to Chriſt: which ſheweth that they haue no faith to belecue his promiſes, nor will to obey his Word: For Chriſt ſaith, *Come vnto me, all yee that labour, and are laden, and I will eaſe you.* Mat 11.28
Here you ſee, that he leaues out none, but cals all ſinners vnto him, and promiſeth that he will eaſe thẽ.
I humbly beſeech GOD to giue

giue you, and euery of you, to the worlds end; grace to pray to *God* for the Holy Ghoſt. And I pray you let me requeſt you to pray to *God* continually, to enlighten you with the holy Spirit, that the Holy Ghoſt may bring you to Chriſt, ſo Chriſt to bring you to his Father; and then ſhall you raigne with them, for euer and euer, world without end. Which *God* grant for Chriſts ſake, our onely Mediator and Aduocate.

CHAP. 31.

The benefit of the Holy Ghoſt.

SEeing ſome pray not at all, and others pray falſely, doe ye often and earneſtly pray

pray for the holy Ghoſt, for I will tell you what he will do: he will inlighten you & vnite you to Chriſt, & giue you grace to rule ouer all your affections, and make you able to be Maſters of your ſelues; Where, on the contrary ſide, they which haue not the Holy Ghoſt written within them, are maſtered and ruled by their owne filthy affections, and ſo become ſeruants to thē: but if you haue the holy ſpirit, ye ſhall be able to ſay to your ſelues, as the Maſter ſaith to his ſeruant Thou ſhalt doe this, & thou ſhalt doe that: Thou ſhalt not ſweare, nor blaſpheme thy God: Thou ſhalt not drinke and ſwill like a beaſt neither

ther ſhalt thou come in company among ſuch, &c. Reaſon thus, I will ouercome thee by Gods grace, thou earthen Pot-ſheard which broughteſt me nothing, and wouldeſt thou now confound all theſe excellent graces, which it hath pleaſed the Almighty God to beſtow vpon mee in Chriſt? No: by the grace of God, I will rule ouer thee, or elſe I will pine thee. I may ſay with S. *Paul* Theſe are *the meſſengers of Satan to buffet mee*: I will pray to my God to aſſiſt me, & *his grace is ſufficient for mee*. I know thy nature, thou art like an vnruly Colt, that if he be pampered, fed, and wel kept, he wil throw his maſter vn-

2 Cor. 12. 7.

2 Cor. 12. 9.

der

der his feete, and cares not what become of him, ſo hee may be rid of him, and then he runs whither he liſt himſelfe, although he fare much worſe then he did before: euen ſo it is with thoſe that become ſubiect to their affections, they are as hard to bee ouercome as a wilde Colt, which many times is like to be, and ſome time is, the vtter deſtruction of his Maſter: therefore your reſolution muſt bee, to deale with your ſtubborne & rebellious affections, as you will deale with a pampered wilde Colt, and ſay vnto them, By Gods grace I will not be ouer-maſtered by you, I ſcorn to ſerue ſo beggerly and ſo baſe a ſlaue as thou

thou art, I will bridle thee, and thou head-ſtrong, ſtout, proud, ſcornefull, and diſobedient, vntemperate, vnholy, high-minded, froward, couetous, and idle diſpoſition, for there is no goodneſſe in you by nature, but by Gods grace I will temper you, I wil make you humble, patient, chaſte, quiet, and diligently to fall to ſome labour, you ſhall neuer be idle, for that will bring you to nought. And this muſt be the victory betwixt your ſelues and your affections, & then the Holy Ghoſt will teach you to maſter your ſelues, and not ſuffer you to bee ſubiect to euery filthy motion of the fleſh. Further, *He will teach thee*

all

all things, and bring all things to thy remembrance; as God *resisteth the proud. and giueth grace to the humble. He that committeth adultery, sinneth against his owne body, and maketh the Temple of God, the Temple of an Harlot. Hee that will not worke, let him not eate. Hee will giue thee faith to quench all the fiery darts of the Diuell.* Therefore pray for the holy Ghost in all temptations, hee will bee with thee in them, and strengthen thee to ouercome them, he will be with thee in the houre of death, when all thy friends, thy pleasures, and profits will forsake thee, and then he wil bring thee to Christ, and therefore pray for him, and ac-

Iam. 4. 6.

1 Cor 9. 18, 19.

2 Thess. 3. 10.

Eph 6. 16.

acknowledge his great mercy in Christ, who hath taught thee thus to pray, and whatsoeuer thou neglectest, neglect not priuate prayer, and howsoeuer thou doest, seeke for continuall knowledge, that your prayers may be according to the Word of God; for if they be not such, then are they turned into sin, & then thou hast nothing to releeue, cōfort or reconcile thy selfe to God againe: for as concerning all the sins that a man hath falne into through the frailty of nature, hee hath beene reconciled to God by faithfull prayer; but if your prayers be not at all, or not as they ought to be, then all your helpe is vaine.

CHAP.

Chap. 32.

God accepteth weake prayers.

IT is a very weake prayer that God will not accept if it be rightly made. I speak thus much, because I would not haue you discouraged, and thinke you had as good not pray at all, as pray weakely: for the Almighty God accepteth your obedience and wel-meaning, that you wil prepare your selues to pray as well as you can: but if thou see thy selfe neglect priuate prayer, be sure that Satan hath something to worke against thee: and by this you may vnderstand that there are none that did or euer shall perish, but it was because either they did not

not pray at all, or elſe, becauſe they did not pray as *God* had warranted them in his Word. Me thinkes if I were a man and a Preacher of *Gods* Word, as (I hope) ſome of you ſhall be, and I pray *God*, for Chriſts ſake, you may, I ſurely perſwade my ſelfe, that through *Gods* grace I ſhould bring many to pray rightly, which now pray vnaduiſedly, or not at all. But thoſe that haue gotten a cuſtome to pray after the inuention of men and contrary to the Word of *God*, as to pray to Saints, to pray to Angels, to pray to our Lady, to pray in a toung they vnderſtād not, to pray to the dead, to pray for the dead, to pray to goe to Purgatorie,

gatory; these, I say, you may pray for, that they may not vse such prayers any longer, but to perswade them, is almost as vaine as their prayers. Yet once againe I say vnto you, Pray: for you haue no promise, except you pray. *Aske and yee shall haue* (saith Christ,) *he* doth not say, You shal haue, whether *you* aske or no: but hee saith, *Aske and yee shall haue.* Was not this a great mercy of our Sauiour Iesus Christ, to proffer vs, if wee would but aske, wee should haue? Surely, I thinke hee were a very vnworthy person, that would thinke much to aske a thing, for which he might be the better for euer. If a Master would say to his Ser-

Mat. 7. 7.

Seruant, when such a lease comes out, aske me for it, and I will let thee haue a very good penny-worth of it: because thou hast spent thy time in my seruice, & in attending vpon me: therefore I would haue you get something to liue vpon hereafter to defend the World withall, that thou mayest not beg when thou art old: and this were a very reasonable thing. Now the Master being a worthy man, and fully resolued to doe this seruant good, whē the time comes, he considers with himselfe at how easie rate he may set the Rent of his Farme for him to liue vpon, and yet giue some attendance vpon him still. The time being

come, he expecteth when hee ſhould aske; but if the ſeruant thinkes much to aske, it is ten to one but his Maſters mind will be cleane altred although he vvere neuer ſo fully bent to deale liberally vvith him, & ſaith to himſelfe, If it be not vvorth the asking, it ſhal be vvorth the keeping; or, If it be not the asking; or, If it be not vvorth thankes: and very likely he vvil thinke vvorſe of his ſeruant then euer hee did before, becauſe hee vvould not aske it, & thinke hee is grovvne proud, and ſcorned his gentle offer. Novv, if the maſter vvil not giue his ſeruant the thing ſo promiſed, becauſe he vvill not aske him, although in-

deed he ought in cõſcience to giue him ſomething: for God ſaith, *Let not thy ſeruant goe away a poore man*; how doſt thou thinke thou ſhalt receiue the thing which our Sauiour hath promiſed, vpon the ſame condition that thou ſhouldeſt aske, when thou haſt deſerued nothing at his hands, but he of his owne free mercy hath brought thee, and paid a deare price for thee, and thou haſt done nothing for him, but for thy beggerlines, he biddeth thee aske, and thou ſhalt haue? What canſt thou look to obtaine, when our Sauiour Chriſt hath preciſely told thee, thou muſt aske, and yet thou refuſeſt to doe it?

it? *Enter into thy Chamber,* ſaith he, *and ſhut thy doore,* Although euery place will ſerue, yet it pleaſeth Chriſt to name thy Chamber, becauſe he would haue a man without accumbrances. Euery man findeth one place or other to lodge in; let them then finde the ſame place, or ſome place elſe to pray priuately in. *Shut thy doore,* (ſaith Chriſt;) as if he ſhould ſay, Shut thy ſelfe from the World, and ſhut the World from thee: it may be thou haſt ſomthing to ſay to me, that thou wouldſt not haue the world to heare. Oh the mercy, the wonderfull mercy of Chriſt to Man, how hee became Man for man. And he knew Mat. 6. 6.

the nature of Man, that hee would bee loath that euery one should know the corruption which was in him: and therefore said, Come to me alone, and shut the dore, no body shall know, what is betwixt thee and mee, I know thy sins already, but I would know whether thou knowest them or no; for many a man sinneth and knoweth it not, because hee knoweth not my word: but if thou knowest them confesse them to me, and I will giue the pardone for them: and if thou wilt leaue them and canst aske helpe of me, I will giue thee grace to ouercome them: for I haue ouercome them all for thee, euen in thine own flesh: and thou,

thou, through mine helpe ſhalt do a greater work: for thou being a ſinner, ſhalt ouercome in thy ſelfe, which is a greater worke then for mee which am GOD, and without ſinne, to ouercome ſinne: and yet not you, but I your Sauiour, who dwell in al thoſe that lay hold on me by true faith, for without me, ye can doe nothing, and therefore come to mee, follow my counſell, come ſecretly, let no body know of it, for hindring you, or for feare vaine-glory ſhould follow you; no man ſhall need to know of it, for I wil reward you openly. Oh the wõderfull mercies of Chriſt to man, neuer able to be ſet out! he knew that man

would be desirous to haue it knowne that hee serued such a worthy Master, as none could serue a better, that euery one should say he serued Christ, he serued the Son of God, who will bring him to preferment. Euery one desireth to haue it knowne, that he serueth a noble Master, and therefore he will weare his cognizãce vpon his sleeue, that it may be knowne what an excellent man he serues; for it is a great credit to serue a worthy Master, and a man shall be very well accounted of for his sake: but he that serueth a wicked and vngodly man, shall neuer be so well thought off, because his Master is wicked, and he is oftentimes

tentimes ashamed of his Masters doings, so that hee will neuer be a credit vnto him; and therefore, neuer serue a wicked man, although he be neuer so rich: for the desire of man is to serue a Master of credit, and that Christ knew: he knew also that man was loth to haue his sins openly known: and therefore out of his great mercy and wonderfull wisdome, he appointed man to confesse his sins priuately, without which there can be no good prayer. He told man, that hee should not need to make shew of it vnto the world; for he would reward him openly, and make it knowne; that hee serued a good Master in-

The rewards of Christs seruice are heauenly.

deed; for he would giue him such graces and blessings, as all that knew him, should perceiue that hee had them neither of the World, the Flesh, nor the Diuell, nor of his own nature: but it should appeare, they were onely the gift of of the Almighty God: Hee did not promise earth & earthly things, you may see; for euerie venemous Earth-worme is full of these; the Vsurer, that is as farre from Heauen as it is to hell, where, if he take not heed in time hee may finde his part, he (I say) may brag of his gold; the extortioner, whom GOD hateth, may brag of his siluer: the couetous person, whom God abhorreth, hee may brag what

a deale of earth and earthly durt he hath purchaſed; as the Prophet ſaith, *They load themſelues with clay.* He doth not ſay, God giueth it them but, *They leade themſelues.* Among theſe fooliſh and abhominable people whom the Scripture ſpeaketh ſo much againſt, as againſt no man more, nor ſo much, I thinke ſtrumpets and whores, who for couetouſnes ſake ſell their ſoules and bodies & make themſelues ſuch filthy veſſels in this earth, that it is moſt loathſome to thinke of, may brag as well of their Iewels and coſtly apparell that the World beſtoweth vpon them, as any other of theſe couetous wretches whom God

God abhorreth, and giueth warning that no man ſhall ſpeak well of them: for the Holy Ghoſt ſaith, *Speake not good of the couetous whom GOD abhorreth.* And that thou maiſt know it is no worldly traſh that God beſtowes on thee: know, that the Diuell calleth himſelfe the prince of the World: and ſo one would thinke he were: for theſe outward things are moſt commonly beſtowed vpon the wicked; but that which GOD will beſtow on thee, *is* a treaſure which the wicked ones haue not, nor are neuer like to enioy, except they leaue their wicked wayes and go priuately to the Lord Ieſus Chriſt, and lay open their miſe-

miſerable eſtate to him, and craue his pardon and grace to liue a new life; and then he wil giue thee the greateſt treaſure that man can imagine, euen a moſt heauenly treaſure: hee will giue thee faith: which will bring thee to the euerlaſting Kingdom of heauen: he will giue thee patience, to beare all the croſſes and troubles in the world: he will giue thee humility, which will fill thee full of grace, and make thee in fauour with God & man; hee will giue thee his grace ſo plenteouſly, that thou wilt ſpeake alwayes the truth, & keep thy promiſes, though it be neuer ſo much to thy hindrance in the ſight of the World. Nay, in the

ſight

ſight of the World it muſt needs be a praiſe to thee; for the world ſeeth that euery Earth-worme can breake their promiſe, or turne it ſo, that it is worſe then a promiſe-breaking: for it ſheweth that they are full of hypocriſie, diſſemblers, and would ſerue the world, and would not haue the Diuell know it; but the Diuell will not be ſo deceiued: he maketh account the world is his, and hee hampereth all thoſe that loue it, in chains, and he will haue the world know it, that it may bee a witneſſe on his ſide at the day of iudgement: Nay, his owne Conſcience will bee a witneſſe againſt him at the Day of Iudgement, that brea-

The danger of breaking promiſe

breaketh his word, euen at that dreadfull Day, when the traſh, for which hee ſo lightly regarded his promiſe, ſhalbe conſumed with fire and brimſtone, then wil he wonder, he could thinke it would bee ſo long before that Day would come, and now ſeeing that it is come, he fully perſwadeth himſelfe that his paine will neuer haue an end, If thou thinkeſt, that breakers of their word haue a roome in Heauen, reade the fifteenth Pſalme. But what ſhould I ſpeak of a roome in heauen, when indeed they ought to haue no roome amongſt ciuill men on the earth: Nay, nor yet among the Heathen? for it hath been accounted

counted ſo great a ſhame for a man to breake his promiſe, that he would rather die then it ſhould bee ſaid that he were one of thoſe. But pray thou priuately and faithfully, and God will not onely giue thee power to keepe thy promiſe with men; but thou ſhalt alſo haue grace to keepe thy word & promiſe thou haſt made to Almighty God, to forſake the diuel, the world and thine owne filthy affections: which will ſhew openly that thou art the ſeruant of God, and that God hath beſtowed his manifold graces and bleſſings vpon thee, as Chriſt ſaid vnto *Peter*, *Fleſh and blood hath not taught thee theſe things, but*

Mat. 16. 17

my

my Father which is in heauen. So euery one that beholdeth thee, will know, that neither the Diuell, the world, nor thine owne flesh hath bestow'd these gifts on thee, but thy Father which is in heauen. Blessed be the name of CHRIST, for his bountifull goodnes bestowed vpon mankinde; he did not only bid them pray, and promised they should bee heard, but also told them to whom to pray; and because men durst not goe to GOD alone, he bade them goe in his Name, & promised that hee would bee there with them, & he would be a Mediatour, which none else could do & he would make peace betweene *GOD* and them

them, and therefore any might boldly come to him; he teacheth them where to aske priuately, and what to aske: the holy Ghost, without the which, we are firebrands of hel; but if we haue him, we are Saints in Heauen, euen ioyned to Christ, and as his members; and yet he fearing al this would not serue, it was his greatest mercy to shew vs more cõcerning two men which were praying, and make vs acquainted how they prayed, & how they sped. Christ saith, *There was a Pharisee and a Publican went into the Temple to pray.* The Pharisee was one that thought himselfe a iust man, & despised others. The Publican accounted

Luke 18. 10.

counted himſelfe a ſinner openly knowne. *The Phariſee ſtood vp and prayed, and ſaid, I thanke thee, ob Father I am not as other men are, nor like this Publican, I faſt twice in a weeke, & giue tythe of all that I haue.* Now you may ſee who they bee that ſay, I faſt, or wee faſt: as if they ſhould ſay, I feare it ſhall neuer be knowne that it is I, or wee that faſt and pray; and pay tythe of all that wee haue, and that, we deale iuſtly, and keepe the Commandements. *But the Publican ſtood afarre off, and durſt not looke vp to Heauen, but ſmote on his breſt, & ſaid, Lord, be mercifull to me a ſinner.* Heere you ſee, we muſt humble our ſelues, and confeſſe

feſſe our ſinnes : for Chriſt ſaith, *He went away iuſtified, rather then the other : for hee that humbleth himſelfe, ſhall be exalted, and he that exalteth himſelfe, ſhall be brought low.* Alſo he willeth vs alwayes to pray, and not to wax faint, ſaying : *There was a certaine Iudge in a Citie, which neither feared God, nor reuerenced man, and there was a Widdow in the Citie which ſaid, Doe mee iuſtice againſt mine aduerſary ; but he would not for a time; yet afterwarde, he ſaid, Although I feare not God, nor reuerence man, yet will I do her iuſtice, leſt at the laſt ſhee chance to weary me. And the Lord ſaid, Heare what the vnrighteous Iudge ſaith. And ſhall not God*

Luc. 11. 2.

auenge the cauſe of his Elect, which cry and call day and night vpon him? And therefore pray continually. And doe not think (my ſonnes) that I haue ſpoken too much of praier: for, as I ſaid before, without it wee haue no promiſe to obtaine any fauour of God, nor yet to bee kept from any euill by God, and therefore doe it. You muſt needs alſo bee thankefull to God for his mercies in Chriſt, and moſt humbly thanke Chriſt, who hath thus mercifully taught you to pray, and giue God thankes, who hath brought you into the world in ſuch a time, when as you may be taught to pray according to his Word, and, I beſeech him

him, that you may pray according to his counsell.

CHAP. 33.

No certaine rule for priuate prayer.

NOw I would haue you know, that priuate prayer is for euery mans priuate vse; & therefore there is no certaine rule, neither can words bee set downe what yee should say: for though we be al sinners, yet some are more troubled vvith one sinne, some with another, and some are troubled, because they cannot be troubled so much with their sinnes as they desire, which sort Christ calleth vnto him saying, *come vnto mee all yee that labour and are laden, and*

Mat. 11.28

I

I will ease you. But although all sins dwell in vs, and we are subiect to them (wherefore Christ saith, *Ye had need watch & pray*) yet there is in euery one of vs, some one sinne that will draw to a head, and beare some rule in vs, and will not be subiect nor subdued to the Spirit, as the Child of God would haue it: but then he goeth to Christ, & craueth his assistance, and yet sometimes the sin will ouercome him, and then he gotten and confesseth his sinne againe, and craueth pardon, confessing withall his own weakenesse, that he should be ouercome of so vile & base an affection. and thus euery one ought to seeke by prayer to God,

Mat. 26 41

God, to get victory of that sin, which otherwise would ouercome and destroy him, body and soule for euer and euer.

CHAP. 34.

Diuers men troubled with diuers sinnes.

SOme are troubled most with enuy, some with pride, some with anger, some with Couetеousnesse, and some with sloth, &c. All these, with a company that attend on them, set vpon euery man, but one must bee Captaine, then ouercome the Captaine, and all the Armie will be discomfited In warres, if the Captaine preuaile, the Souldiers will ruinate

ruinate euen the Citie; ſo it is with ſinne, if the chiefe ſinne getteth the victory, it will let in a great number of enemies, that will neuer leaue, vntill they haue vtterly ruinated and brought to confuſion the whole body and ſoule of man; and therefore euery one ought to pray to God, for helpe and aſſiſtance againſt his greateſt temptation; for if we ouercome that, the reſt will flie: as S. *Iames* ſaith, *Reſiſt the Diuell, and he will flye from thee.* And this will bee a great comfort to any man, when he ſeeth his enemie cannot triumph ouer him: then the Diuell ſhall haue no cauſe to laugh in his face, nor the World to Iam. 4.7.

ieſt behind his backe, neither can his owne affections braue or vpbraid him: but he ſhall haue a greater comfort then this; for by obtaining this victory, hee ſhall bee ſure to bee Seruant and Souldier to the moſt worthy Captain that euer was. Yet he muſt acknolwedge that he got the victory by the helpe of his Captaine; and ſo long as he is a Souldier vnder him, he ſhall alwayes haue the victory; for the Diuell himſelfe is afraid of this Captaine, the World will flie at his preſence, and thine owne affections will fall down before thee if he come.

CHAP.

Chap. 38.

Bee not hurt by a little temptation.

THere is another thing, which I muſt admoniſh you of, that ye be not ouercome of a little temptation, for that is the baſeſt thing in the World: euen as if a great Captaine ſhould bee ouercome of a meane Souldier, that had neither might nor policy; which muſt needs returne with ſhame to the Captaine. But it is much more ſhame for a Chriſtian, that hath vowed to for ſake the Diuell, the world, and his owne affections, to be ouercome by the weakeſt of them all. There be many that thinke, if the

Diuell ouercome them not in a great ſinne, all is well, though that indeed hee ſet them on worke continually on trifles; and by this means keep men in ſome deuice or other. Hee cares not what they doe, ſo they ſerue not God, & ſo he may blindfold them, that they cannot ſee their owne ſins. And thus they are in a very dangerous and euill caſe, and know not what they doe; yet they ſhadow their folly, that the world may not perceiue it, and then they thinke it is well enough. Thus the diuel leades them quietly to hell, and they neuer know whither they are going till they come there: euen as a wind carrieth a Ship, and they that

are

are in it, know not where they ſhall bee ſet on ſhore. For the Diuell is a cunning Fowler hee will neuer lay a great bait, where he knows a little one will ſerue the turne; and he is ſo full of policy, that he ſeeth, a great bait would make the party afraid to come neere it: but thus doth the Diuell, firſt he giueth a little bait, and ſaith to him whom he meaneth to catch, I warrant thee, thou mayeſt take this, goe neere it, taſte of it, it will not hurt thee: many ſwallow a greater bait then this, and thou ſeeſt no hurt come of it: as he ſaid to *Eue*, It is but an Apple, it may doe thee much good, to bring thee to knowledge, & make

thee like a God. And therefore now we ſee, wee had need ſet a ſpeciall watch ouer our ſelues, that we may ſpy the Diuell, when he goeth about thus to entrap vs in his Engines, with his alluring baits and returne his baits againe, and when he offreth vs any of them, may ſay, I defie thee, Satan, and by Gods grace haue knowledge that thou art a wicked Serpent, and didſt deceiue our firſt Parents with an Apple. I will not play with thy baits, be they neuer ſo ſweet, pleaſant, or beautifull I know thy ſubtilty, and I know that I ſerue a Captaine, Chriſt, that thou art afraid of, and he will bring vs to a happier

er Paradiſe, then thou didſt put vs out of, and hee will make mee like a God, and renew the image that thou dideſt decay in vs Thou diddeſt ſcoffe at mee and ſaidſt, I ſhould haue knowledge, when thou wouldeſt haue vtterly ouerthrowne mee; yet I haue this knowledge (I thanke the Almighty God for it) that now I can ſee thy policie, and how thou cameſt to our Parents, when they were alone; thou thoughteſt they could not ſtand by themſelues: but thou ſhalt neuer finde mee alone; I know I cannot ſtand by my ſelfe, and therefore I draw neere vnto my Lord and Sauiour Ieſus

Chriſt by faith, and will attend vpon him, and will not leaue his commandement vndone, for all thy baites and allurements thou canſt ſhew me in the world, where thou calleſt thy ſelfe Prince: but thou getteſt it by wicked policy, and thou ruleſt it by a wicked tyranny, deſtroy the good, and maintaining the wicked, and beſtoweſt thy traſh on them, not for any loue that thou beareſt to them: but to make them thy wicked inſtruments, that thou mayeſt doe the more hurt by them.

And as ſoone as they haue ſerued thy turne a while, thou wilt bring them to ſhame in this World and

and euerlasting destruction in Hell-fire. And therefore now I would haue thee know, that I haue knowledge, and perceiue that all these vsurping Tyrants haue learned all their mischieuous polices of thee, vsing all meanes they can possibly, to destroy the good, and with their paltery trash wch they call their wealth, they winne the wicked to their wils: and when they haue their purpose a while, they will picke some quarrell against them, although they haue no reason for it, and although they follow their wicked wils neuer so much, yet in the end they will ouercome them.

And so, Satan, doest thou

deale with all that ſerue thee : and therefore thou art an vſurping Tyrant : for the earth is my Lords who hath made it, and all that is therein, and that which belongeth vnto thee, is nothing but that traſh, that he careth not for : it is like Tares, and the worſer ſort of graine, more fit to feede ſwine, then for the children of ſo mighty a King as my Lord is, who hath ſuch treaſure for thoſe that doe belong vnto him, as thou ſhalt neuer come neere. Yet this is thy deſpight and enuy, becauſe thou canſt get none of it, thy ſelfe, thou wouldeſt haue mee haue none of it neither. But thou ſhalt not deceiue me with theſe

earthly

earthly baits; which one day my Almighty God ſhal ſet on fire about their eares that loue them ſo well, when themſelues ſhall bee ſuddenly ſtrangled with the ſmoake therefore: and it makes mee maruell how thou ſhouldeſt deceiue ſo many as thou doeſt with them; for once my gracious Lord drowned them, and all that loued them, and many times he ſinketh very much traſh in the Sea, that Pyrats might ſee they ſhall ſinke one day, and all thoſe that ſell their ſoules for ſuch traſh, except they turne ſpeedily vnto my Lord and Sauiour Ieſus Chriſt, who is a Sauiour, and will ſaue all ſinners that turne vnto him.

him. But thou art a Deſtroyer, and wilt deſtroy all thoſe that follow thee: thou knoweſt my LORD burnt *Sodom* and *Gomorra*, with other Cities, which were full of the gliſtering droſſe; to ſhew that hee cared no more for it, then Kings doe for Countries: for if he had reſpected it, he would neuer haue burnt it, and conſumed it with fire: Yet thou, Satan, doſt deceiue wordly wiſe men, giuing them droſſe for gold, which is no bettter then Copper Counters: and in the meane time thou makeſt them deceiue themſelues of an euerlaſting treaſure. Earthly treaſure may be compared to glaſſe, which is ſo brittle

a mettall, it can neuer continue long: for as it might be, now a man hath it to do him good, & in the turning of a hand it is broken, and worth nothing: euen ſo it is with the traſh and pelfe of this World, and the life of man which is but a breath; and what can be of leſſe power then a breath?

The Scripture ſaith, *It is like a vapour which appeareth ſuddenly, and is as ſuddenly gone againe.* Iam. 4. 14. Chriſt ſaith. *Thou foole, this night ſhall they take away thy ſoule from thee: then whoſe things ſhall theſe bee that thou haſt gathered together?* Luc. 12. 20. If our Sauiour Chriſt calleth him a foole, that careth for earthly things, I know hee is

is a foole; and therefore thou ſhalt not make me ſo ſimple, but thou ſhalt make me wiſe; for I will euer bee watchfull, and wary in all my wayes, continually attending vpon the Sonne of God, Chriſt Ieſus, my Lord and Sauiour, that thou mayeſt not finde mee alone. I will alſo keepe company with the Godly, by which meanes the way of my Sauiour will be made more eaſie for mee; for when many godly men are together, they encourage one another to that which is good.

CHAP.

Chap. 36.

Idleneſſe and couetouſneſſe to be auoyded.

NOw though euery ſin bee a great hinderance to prayer, yet Idleneſſe and Couetouſnes are two of the greateſt: and therefore we ought moſt earneſtly to pra y againſt theſe ſins, and to take heed of ſuch ſports & recreations, which haue no warrant in the Word of God: for many are ſo carried away with idleneſſe and paſtimes, that they can find no time to pray; and therefore we had need to be very circumſpect, and watchfull ouer our ſelues, leſt we be ſnared with this part of the Diuels policy; for if a man take

take not heed, Satan will fill his heart ſo full of theſe vain and idle paſtimes, that hee ſhall neuer haue any regard of preparing himſelfe to pray. God ſaith, *Sixe dayes thou ſhalt labour, and doe all that thou haſt to doe*; and therfore be ſure there is no time appointed in theſe ſix daies to follow your idle pleaſures and ſports: *and the ſeuenth Day wee muſt keepe holy.* The Holy Ghoſt ſaith, *What ſoeuer is not of faith, is ſinne*; and thou canſt doe nothing of faith, except thou haſt good warrant of it in the Word of God: and the Word of God ſaith, *Redeeme the time, for the dayes are euill.* And thou canſt not redeeme the time with

Exo. 20. 9

Rom. 14. 23.

Eph. 5. 16.

vaine

vaine recreations. I ſpeake not to barre any from lawfull recreation, but to warne you to take heed, that for a little fooliſh and idle pleaſure, which preſently commeth to an end, you loſe not a glorious Kingdom which endureth for euer. And this Kingdome can neuer be gotten without priuate, true and faithfull prayer; for although Chriſt hath already obtained it for vs, yet we haue no promiſe of it, except we lay hold on him by faith which faith we can neuer haue, except we pray for the holy Ghoſt to enlighten vs, and teach vs to lay hold on Chriſt. You muſt continually call for mercy and grace; mercy for thy ſin, and grace to

to ſerue God. And this I am well aſſured of, that hearing of the word preached, is the very meanes that God hath appointed for obtaining of faith, & by no meanes may you neglect that, except, you will contemne the counſell of the Holy Ghoſt, which I pray God for Chriſts ſake you neuer may do. The holy Ghoſt telleth you, that *Paul planteth, and Apollo watereth but God giueth the increaſe.* You muſt alwayes haue your prayers aſcending to the Almighty God, to deſire him to ſend the ſhowres of his grace into your hearts, that the ſeed of his Word may grow and bring forth fruit to euerlaſting life.

1 Cor. 3. 6.

CHAP.

CHAP. 37.

A dangerous let of prayer.

I Will let you vnderſtand in my iudgement; what is one of the greateſt hinderances vnto prayer that can be, but it is ſo cloſe and ſubtill an enemy vnto mãkind, that I can by no meanes diſcouer it ſo well as I would, for it is ſo cunning, and ſo forcible an allurance of the Diuell, that it draweth many more from true & faithfull prayer, then any net that euer hee laid: but I cannot well tell, which way to deſcribe it vnto you. I cannot ſay that it is altogether Couetouſneſſe: for as *Dauid* ſaith, *If it had bin an open enemy, that hath done me this* Pſal. 56. 12

diſhonour

dishonour, I could haue born it; So I may say, If it were an open sin; which wolud deprive you of this benefit of prayer, peraduenture I should finde some way to disgrace it vnto you; but it is a thing that carrieth some colour of goodnesse, euen amongst them that thinke themselues good, and yet indeed it is starke naught, and deceiueth a mulitude, and it frequenteth euery place, City, and Towne, and amongst all sorts of people, Husbandmen. Tradesmen, and all kindes of Arts and professions in the world: so that I cannot as I would, tell you which way to shun it: I would to God it were not among Preachers.

Now

Now, as well as I can; I will explaine it vnto you. It is an ouermuch care of thoſe things which a man may lawfully vſe. For man being earth, thoſe earthly things beare much ſway in his mind, & eſpecially becauſe they carry the name of lawfull: and ſo they make a man forget the Law of God, and neglect the duty of Prayer; the which two things being ouer-ſlipped, hee loſeth the promiſe of the Goſpell, which is an euerlaſting Kingdome. And that it is thus, I will make it more plaine vnto you, becauſe I hope, GOD will giue you grace to ſhun it, which I deſire you may, for Chriſts ſake. Man being earth, and

Satan

Satan being the Prince of this earth, he labours to set mens earthen minds altogether on this earthen world, which he may easily do: for man being earth by nature, and generally inclined to loue earthly things, he is the more easily drawne vnto this earthly affection. It is euen as if a man should run downe a steepe hill, he can more easily run down, than goe vp softly: euen so, man can easier runne after these earthly things, thē stay himselfe in a meane. Hee hath nothing to helpe his earthly nature, but grace: which he must needs pray for, or else hee can neuer haue it: yet doth he follow the things of the earth so much, that he hath

hath no leiſure to pray for it. In the night when he ſhould meditate on the law of God by the appointment of the Holy Ghoſt, hee is thinking of ſome earthly thing or other, either of this bargaining, or that purchaſe or ſuch like; when oftentimes hee might bee much more happy to bee without it. And me thinkes, he that can think of heauen & haue it, is well enough: but theſe kind of people would haue heauē & earth too. It is ſaid *It is as hard a thing for a rich man to be ſaued as for a Camel to creepe thorow the eye of a Needle.* Mat. 19. 24 And this is the cauſe of it, his head is ſo buſied about earthly things that be lawfull, that he forgets

gets to meditate of the Law of God in the night: And in the morning whē he ſhould pray, before he can ſettle himſelf to it, his earthly buſineſſe is ſo much, and requires ſo great haſte, that then he cannot ſtay to pray; but if he doe, they are ſuch prayers as ſome offer to their Saints: they ſpeake of God, but their hearts are on the world: ſome are troubled with their Merchandize, ſome with buying and ſelling, ſome coueting to grow rich, ſome caſting to maintain their families, but their riches are ſo vnlawfully vſed, & ſo hard a matter it is for them to vſe thē lawfully, that it cannot by any meanes be expreſſed. But the

the moſt mercifull & mightie God hath taught man what to doe in ſuch a caſe, which is, to meditate in his lawes day and night, and then he ſhall bring forth his fruit in due ſeaſon and ſhall know when to ſerue God, and when to deale in the world. Take heede therefore: you ſee what danger you are in, whileſt you are heere on earth; for this is a dangerous diſeaſe, and many die of it: and therefore cleaue to the mercies of God in Ieſus Chriſt, which hath giuen you ſuch warning of this deſperate diſeaſe, ſaying, *Labour not for the meat that periſheth, but for the foode of euerlaſting life.* Thus you ſee what Chriſt

ſaith, he bids you not *labour for earthly things*, he tels you *they periſh*; he bids you labour for the food of the ſoule, which ſhal neuer haue end. the holy Ghoſt ſaith, *Bodily labour profiteth little: but godlineſſe is profitable to al things, which hath the promiſe of this life preſent, and of that which is to come.* Here you ſee, Godlineſſe hath the promiſe of the life preſent; and therefore I maruell, men ſhould refuſe to be godly: it hath the promiſe of the life preſent, and of the life to come; whereas worldlineſſe hath not ſo much promiſe, as of the life preſent. *Godlineſſe is great gaine.* Would you haue gaine? then imbrace godlineſſe:

ſo

ſo ſhall you haue your deſire, for that purchaſeth a Kingdome and it is profitable for all things. *Seek firſt the Kingdome of God, and all things elſe ſhall be miniſtred vnto you.* Mat. 6.13.

Heere Chriſt promiſed, that if you will ſerue God, all worldly things ſhall bee giuen you ſaith Chriſt; *Care not for to morrow, let to morrow care for it ſelfe; the day hath enough with his owne griefe.* Mat. 6.34. Here you ſee, Chriſt would not haue you care ſo much for theſe earthly things, as you doe. *Caſt all your care vpon God, for he careth for you.* Pſal. 37 5. Heere you ſee that God freeth you of all your earthly cares, and telleth you that he taketh care

for you, as if he ſhould ſay: Your care can doe you no good, and therefore take none; ſerue me, and I will take care for you: as if a Father ſhould ſay to his ſonne, Goe to the Schoole of Learning, ſtudy to ſerue God, your King and Countrey, and I will prouide you all things neceſſary, and you ſhall want nothing.

Labour for Learning, or elſe you can neuer get it; that is a thing which I cannot buy for you, you muſt get it by your owne induſtry and diligent ſtudy, if you will haue it: but when you haue it, it is more worth then all I can leaue you beſides. It will bee a wiſe Maſter to teach you, a dili-

diligent ſeruant to attend you, a diſcreet Counſellor to admoniſh you, a witneſſe of the wel-ſpending of your time, a faithfull friend, and of great account, able to credit thee euen with Princes: and theſe things cannot by any meanes be gotten, without thine owne diligent ſtudie. Euen ſo our louing Father in Chriſt tels vs, by the mouth of his Son, our Sauiour, that we ſhould not care for theſe earthly things, for they ſhall be giuen vnto vs; but wee muſt care for the kingdome of Heauen, for that cannot be gotten without care and labouring for: and this is a thing worth our labour; this is a Kingdome, and

laſteth for euer; it wil bring comfort to your hearts, euen in this life, and bring you in fauour with God and all good men, & euerlaſting happineſſe, without woe, want, or end. Furthermore, I will tell you, what cauſe you haue to take care for this Kingdome: if you loſe it, you fall into a pit of euerlaſting deſtruction, where you ſhal be tormented with fire and brimſtone for euer and euer, where no man ſhall euer come out againe; for there is no redemption: and therefore by all meanes poſſible I aduiſe you to take heed. Chriſt endured the paines of Hell for you, becauſe he pitied you, & knew you were not able to ouer-

come

come them, Therefore you may beleeue mee, if you could beare all the paines of Hell one houre, and then could bee deliuered, you would neuer come there againe for all the world; nay, you would neuer loue the world, nor any thing that is in it, becauſe they are nothing but baits to draw men to deſtruction. But if the Diuell get you once there, you can neuer come back againe; and Chriſt will neuer fetch you from him, for the Diuell and He are enemies, & he is able to liue without any of his ſeruants: for thoſe that will ſerue Him, ſhall haue an euerlaſting Kingdome, and liue in ioy & happineſſe; and thoſe

that will ſerue the Diuell, he will torment them in fire and brimſtone for euer.

Now if Satan can get any to ſerue him, he is worthy to haue them; for Chriſt wil none of them: and therefore I tell them now, If they come once in Hell with the Diuel, they ſhall neuer come in heauen with Chriſt; for he is iuſt, and will not meddle with the ſeruants of another But if any ſee his filthy and baſe wayes, and conſider the miſerable & wretched eſtate it wil bring him vnto, and then turne, to me (ſaith Chriſt) and defie the Diuell and all his workes, and ſerue mee, I will ſaue him; for I am a Sauiour, and that is my name, and my glory:

glory : for there is no Sauiour but my ſelfe : *I came into the world to ſaue ſinners*, but not ſuch ſinners as wil ſerue the Diuel : for though there be none in the world but ſinners, yet thoſe that loue me, and keep my Commandements, them will I ſaue : but they that ſerue the Diuell, I will deſtroy and torment them. Although al are ſinners, yet thoſe ſinners that plucke vp their ſinnes as a Gardner pulleth vp his weeds, and caſt them behinde them, and follow mee; although they bee weake, and feare that they cannot ouertake me, yet I will put forth my hand, & take hold of them, they ſhall not need to feare. The *bruiſed Reede*

wil I not breake, and ſmoaking flax will I not quench: I came to binde vp the broken-hearted, to preach libertie to the Captiues, and to comfort them that mourne, let all that labour, and heauy laden, come to mee, and I will eaſe them. But thoſe that follow their ſinnes, and are merry and ioyfull, and carry them lightly, and neuer feele any weight in them, they neuer call for helpe to beare them they carry them well enough, they dance after the Diuels pipe, they follow the Diuell more ſwiftly then my ſeruants follow me: for they follow Nature, and the Diuell helpeth them forward, and the World is a friend to them both, and they

they like laden Asses follow the Diuell with his treasure and make him their lord and master: and yet some of them will not sticke to say, they hope I will saue them, although I haue often told them, I will saue none but my seruants, and I will not meddle with them; for if they wil serue me, they must cleane forsake mine enemy, the Diuell, for he is an enemy to me and all mine, and doth al the despight against vs that he can, and I will not saue him that will serue mine enemy: and therefore let them neuer presume vpon my mercy; for I haue told them: that *The hope of the vngodly shall perish.* He that is an vngodly person, a swea-

ſwearer, a drunkard, a prophaner of the Sabbath, falſe in religion, careleſſe in life, and yet hopes to be ſaued by me, his hope is in vaine, and grounded vpon no foundation; for I neuer made promiſe to ſaue any ſuch: and therefore they haue no reaſon to ſay, They hope I will ſaue them except they ſpeedily returne from the diuell and his wayes, and follow mee and my wayes for I haue plainely told them, *He that will be my Diſciples, muſt forſake himſelfe, take vp his Croſſe and follow me, and aſſuredly I will ſaue him.*

Matth 16. 24.

Now tell me then, how would a man like one that ſhould ſerue his vtter enemy, and do what his enemy could

could deuiſe to hurt and grieue him, and then when hee had done all the hurt that hee could againſt him, when he could do no more, then hee would come to him, and thinke to haue a great bleſſing, and a great benefit of him? hee ſhould ſurely bee deceiued. Then with what face can a ſinner goe to Chriſt, to ſaue him when he dyeth, who would neuer ſerue Chriſt while he liued? Though God had commanded him to caſt all his care vpon him, for hee would care for him; yet hee hath ſpent almoſt all his time in ſeruing the World, the Fleſh, and the Diuell.

CHAP.

CHAP. 38.

Reasons of casting our care vpon God.

I Will tell you great reason, why you ought to cast all your care vpon God, and none vpon the World; for God is our Father, our Maker and Gouernour, and our feeder: Christ is our Sauiour. Now the Father and Gouernour knoweth what is fit for the child, better then the child; for the child would surfet, if hee might haue his owne will: therefore let him bee content with that which his gouernour wil giue him. Another great reason why we should cast all our care vpon God, is because when the Diuell maketh

maketh all his poyſonous baits, wherewith he draweth an innumerable companie of ſoules to Hell, he couereth them all with ſome worldly thing or other, that they may not ſe the hooke: ſome hee couereth with gold, ſome with ſiluer ſome with earth ſome with clay, ſome with honour, ſome with beauty, ſome with one thing, and ſome with another. Hee will not lay his baits alike; for he is cunninger then a Fiſher: hee knoweth, a little bait will ſerue for a little Fiſh, and a great bait for a great Fiſh; for a great bait will not ſerue to catch a little Fiſh; nor a little bait will not ſerue to catch a great Fiſh.

And

And beſides this, hee muſt haue the alteration of baits, as the cunning Fiſher well knoweth: but with theſe baits he muſt haue a ſharpe hooke to take them, and a long line to draw them to himſelfe. So ſoone as he ſeeth they haue ſwallowed the ſweet bait, he lets them play a while with it, but before it be long, he draweth thē out of the ſweet ſtream, the water of life, and throweth them into a pan of boyling liquor: and as ſometime the Fiſher is faine to entangle the Fiſhes with his Nets, and ſo take them; euen ſo Satan findeth the humour of euery man, & then hee ſearcheth in the World to find a bait fit for him,

and

and hauing found the baite, he preſently poyſoneth it : then he puts in a hooke and a line, to draw him from the pure ſweet ſtreame, the water of Life, the Word of God; and then he lets them play a while with the poyſoned baits of the World? and euen ſo drawes them to him, and throwes them into a furnace of boyling brimſtone, whoſe boyling ſhall neuer ende. Now, there is none that can keep vs from the baits of the Diuell, but onely God our Father, our Gouernour, our Sauiour and Sanctifier : and had we not need then to caſt all our care vpon God, ſith we are in ſo great a danger, and none can keepe vs from the Diuell,

Diuell, but he? We cannot keepe our ſelues from the baits of the Diuell, no more then children can guide thẽſelues in all their wayes, to feed, learne, gouerne, and cloth themſelues, without the helpe of their father and gouernour. Shall the children depend only vpõ their father and gouernour, and ſhall not we depend only vpon our God, that is our Maker, our Father, and our Gouernour? and who, when we fel from him, & followed the counſel of the Diuel, ſent his onely Son to die for vs, and to endure the paines of Hell for vs? The Holy Ghoſt ſaith: *If he hath giuen his Son for vs, will he not with him giue vs all things alſo?* Rom. 4. 32.

And

And yet ſhal we not dare to depend vpon him? Is he not able to dry vp the waters of the red-ſea, that thou mightſt goe on foot dry-ſhodde thorow? Cannot hee raine thee Manna, that thou needeſt not ſtarue? Cannot our God giue thee water out of the Rocke? He giueth thee water out of the Rocke Chriſt euery day: Oh that thou wouldeſt receiue it! But I know what thou wouldſt haue; thou wouldſt haue Quailes, to fulfill thy luſts: for *luſt, when it conceiueth, bringeth forth ſinne; and ſinne, when it is finiſhed, bringeth forth death.* Then mayſt thou cry; *O wretched man that I am, who ſhal deliuer me from the body of this death?*

Iam. 1. 15.

Rom. 7. 24.

I thanke God through Ieſus Chriſt our Lord, it is hee that muſt deliuer me from this body of death. And yet thou wilt not follow him nor depend vpon him. Another reaſon why thou ſhouldeſt follow Chriſt, and depend vpon him, is, becauſe if the Diuell finde thee at any time alone, thou canſt not eſcape his hands: and therfore my greateſt deſire is, that I might perſwade you to caſt all your care vpon God, and none vpon the world: nay, I pray God that Chriſt may preuaile with you, for hee hath gone about to perſwade you already, and told you a reaſon: For he careth for you: And if hee careth for you, you need no more

care.

care, for you ſhall be well, prouided for: therfore obey him, caſt all your care vpon him, and care not for this world; liue as hee hath appointed you, labour in your vocation ſix dayes, & keepe the ſeuenth holy to the Lord, and in all your labour vſe no kind of deceit, nor deſire to be rich. Doe you labor in your vocation;& be ſure you pray morning and euening,& at noone, and at all times, and heare & reade the Word of God, and meditate on that day & night, and follow Chriſt, and take hold on him by faith: let that be all your care; and for your bodily goods, take no care. If you dare not truſt God with your bodyes, who feedeth

feedeth them as you ſe euery day, how dare you truſt him with your ſouls, which you cannot well diſcerne, by reaſon of your earthly nature? You haue a promiſe for your bodies, if you will ſerue God and keepe his Commandements; and yet many dare not truſt him: they would ſerue him with all their hearts, if they durſt truſt his Word. If they ſhould loſe their mortall bodies, it were but a ſmall matter, for they muſt haue an end. And for your ſoules, you haue but his Word and promiſe, vpon condition that you follow Chriſt, and take hold of him by faith: now if you neglect the condition, the promiſe

is

is void: and yet you ſay you durſt truſt God with your ſoules, when you neuer goe about to keepe his Commandements: you neuer follow Chriſt, nor take hold of him by faith, nor haue you any experience by your bodies, for you neuer truſt Chriſt. *Dauid* ſaith, *I haue killed a Lyon & a Beare, and therefore I dare venture on this vncircumciſed Philiſtim.* If he had ſuffered the Lyon and the Beare to haue ouercome him, he had neuer ouercome the Gyant, & then had hee neuer beene made the kings ſonne. So, if thou wilt ouercome that great Goliah, thou muſt firſt kill the Lyon and the Beare: thou muſt firſt ouercome the

1. Sam. 17. 34. 35.

the Temptations of the World, if thou meanest to ouercome the Diuell, and so be made the Kings sonne of Heauen.

CHAP. 39.

Against immoderate care.

OVr Sauiour saith, *Care not for to morrow, let to morrow care for it selfe, the day hath enough with his own griefe.* Here you see, that our Sauiour pities you, that you will take such care; and willeth you, that you should not care for the next morrow, because you doe not know, whether you shall liue til then, or no: for Christ saith, *Thou foole, this night will they take away thy*

thy ſoule from thee. As if Chriſt ſhould ſay, If thou dyeſt with taking care for this world, thou loſeſt the Kingdome of Heaven, and thou ſhalt lye burning in Hell-fire. Then, doeſt thou not ſhew thy ſelfe a foole, to take ſo much care for this World, ſince thou knoweſt that Hell-fire is before thee, thy goods are behind thee & thou know'ſt not who ſhall enioy them? If thou thinkeſt thy Children ſhall, thou knoweſt not whether they ſhall liue or no, or ſpend and waſte them wickedly, as thou perhaps haſt gotten them; or whether they ſhal be otherwiſe deprined of them, or no. Pſal. 39. 6

A thouſand wayes may ſeparate thy ſonnes and their goods farre aſunder: thou knoweſt not but that the world may end; thou knoweſt not what ſhall become of thy goods, or whether any body ſhall enioy them, or not: and to ſay the truth ſome of you make ſure worke, that none ſhall enioy them; for whoſoeuer getteth them, were better bee without them, if they be not gotten in the feare of God, and then they cannot be inioyed in the faith of Chriſt; for it is not lawfull to haue ſtolne goods in thy houſe: and thy goods may bring a puniſhment vpon thy children; and therefore thou art a foole to take any

care

care at all, either for or a-bout theſe things; and thou art a foole, becauſe thou doſt care, yea, and ſpend all thy care about theſe things. Thou knoweſt, if thou doſt not ſpend thy time in the feare of God, which is but *the beginning of Wiſedome*, and in the faith of Chriſt, which is the end and finiſhing of wiſedome; thou thy ſelfe, thy body and thy ſoule ſhall lye burning in Hell fire for euer and euer, and there is no meanes for thee to bee deliuered. Thou maiſt turn thee and tumble thee in the fire of Hell, and canſt neuer get out, and wonder at thy ſelfe, that thou wert ſuch a foole, to take care for thoſe things which thou ſhouldſt

neuer know what became of them, and take little or no care for thy ſelfe, when thou knoweſt thou ſhouldſt come to this wretched and miſerable end, that would neuer end.

Here, in the World, none dare call a rich man foole; but CHRIST ſaith, he is a foole that ſetteth his heart on theſe worldly things. But, if by taking care for worldly things hee miſſe Heauen, and fall into Hell, he will call himſelfe a thouſand millions of fooles, that omitting better things, hee would take care for this world, which is worth nothing; nay, it is worſe then nothing: for his owne conſcience will tell him; if hee had

had had nothing, he ſhould haue cared for nothing, and ſo hee might haue ſerued God, and gone to Heauen: and hauing ſomething, his care was ſo much to compaſſe more, that indeed hee had gotten nothing, but euerlaſting torment.

And now he knoweth not what to doe: ſometimes hee thinkes, I would I might creepe thorow ten thouſand Hells, and be ten thouſand millions of yeeres in crawling thorow them, to goe to Chriſt, and then get faith, and take hold on Chriſt: for hee knoweth now, that none can come to God, but by faith in his Sonne; for the which, hee would now take all the

paines that could euer bee aduiſed, to obtaine that faith in the end; and yet hee thought, whileſt he was in this World, that one Sermon in a moneth would haue ſerued him to haue gotten that faith: but hee ſeeth he would not beleeue the Word of God; for Gods owne Word willed him that hee ſhould not *labour for the meat that periſheth*, but for *the food of euerlaſting Life*. And leſt hee ſhould doubt of theſe things which God ſaith; Chriſt ſaith, *Conſider the Lillies of the field, they labour not, neither ſpin they: I ſay vnto you, that* Salomon *in all his glory was not cloathed like one of theſe. If GOD ſo clothe the graſſe*

which

which is heere to day, and to morrow is caſt into the furnace, will ire doe much more for you, O yee of little Faith! Heere Chriſt tels them that will not beleeue his promiſe, and follow his counſell; they are of little faith. And the Holy Ghoſt telleth vs, that *faith commeth by hearing* of the Word preached: and, *Without faith it is impoſſible to pleaſe God*: And there were neuer any ſaued, but by faith, nor there were neuer any damned; but for want of faith. For the Holy Ghoſt ſaith, *He that commeth to God, muſt beleeue that God is, and that he is a rewarder of them that ſeeke him.* Hee did not beleeue that GOD would prouide for him in

this world, and saue him in the next, because he wanted faith. And he wanted faith because his delight was not as *Maries* was, to leaue his worldly affaires, and to heare the Word preached. He could not pray, that hee might profit by the Word preached, because he had no knowledge by the Word to see his wants.

Hee had no knowledge because hee had not continually heard and reade the Word, which would haue taught him to haue known God and himselfe. If hee prayed sometimes without knowledge and faith, his prayers were vaine and friuolous.

And thus he seeth it was his

his owne negligence that brought him to Hell, because he would not labour for the meat that perished not and now he is so vexed at himselfe, because he did not follow the counsell of our blessed Saviour Christ, that tooke such paines for him, and gaue him so many warnings, & told him how he should finde it, if hee would follow his counsell; that he would now, if it were possible, bee reuenged on himselfe: as *Iudas*, when he had done that which Christ had warned him of and saw that now it could not be vndone, he laid violent hands on himselfe, to be reuenged vpon himselfe. But when they see they Mat 27.4.

cannot bee reuenged on themſelues, nor no way can mitigate their torment, then they are ten thouſand times more tormented with torments, which cannot be expreſſed; then they will defie Satan, and cry out againſt the world they loued ſo well, and ſay; Satan laid all his baits by the things which are in the world, yea, many baytes hee layd, and tooke many euen with things that were lawfull to be vſed in the world by the appointment of God, as you ſhall ſee. Meate is ordained of God for the nouriſhment of man; and yet how many doth Satan take with the ſinne of Gluttony? And therefore take heed

heed that thou eateſt temperately. *Meat is ordained for the belly, and the belly for meat, but God wil deſtroy both them and it.* Drinke is very lawfull; yet how many doth Satan take with the ſinne of Drunkenneſſe? And therefore Chriſt ſaith, *Take heede leſt, at any time your hearts be ouercome, with drunkenneſſe, and ſurfetting, and cares of this world.* Marke this counſell of Chriſt, *Leſt at any time.* As if hee ſhould ſay, Be continually carefull, leſt thou art ouercome with ſurfetting and drunkenneſſe, and cares of this world for thou mayeſt ſurfet and be drunken with any thing thou takeſt care for in this World.

1 Cor. 6. 13.

Luke 21. 34.

And

Mat 6.31, 32.

And therefore Christ saith, *Take no care, and doe not say, What shall wee eate, and what shall we drinke? and wherewith shall wee bee cloathed? for after these things seeke the Gentiles. And your heauenly Father knoweth, you haue need of these things: but first seeke the kingdome of God and his righteousnesse, and all these things shall be ministred vnto you.* Oh the mercy of God, which would tell you, that your heauenly Father knew that you had neede of these things, and he would giue you that hee knew sufficient! *Seeke ye the Kingdome of Heauen, and these things shall be ministred vnto you.* Seeke yee the heauenly treasure, and a little of

of this earthly traſh will ſerue the turne. And if you knew all, and how Satan hath poyſoned moſt of it, you would be afraid to take any of it. But if you take nothing but at my hands (ſaith Chriſt) Satans poyſon ſhall neuer hurt you: but if you begin to be your owne caruers, Satan will ſo ſawce it with ſweet poyſon, that he will deceiue the wiſeſt worldlings in the world. And therefore ſee you take nothing, but at the hands of the Lord; for Satan hath ſpred his Net, as the Spider doth her Webbe. Now the Spider lyeth cloſe hidden in a darke hole, vntill the ſilly Fly be intangled and then he comes and taketh her as his owne:

owne : and euen ſo Satan lyeth cloſe, vntill hee ſee you entangled within the things of this World, and then hee claimeth the World and you, and all for his owne.

CHAP. 40.

The poyſon of outward things

SEe how Satan hath poyſoned all things in this World : as Apparell, with pride; Honour, with haughtineſſe; Beauty, with vanity; Recreatiõs, with ſwearing; Riches, with couetouſneſſe; a thing cleane againſt reaſon : for the naturall man would think, that he which is rich, need not be couetous; and yet it is commonly ſeene, The more rich, the more

more coueteous. Yea, and euen our vertues, how doth Satan ſeek to poyſon them? as for liberality, how doth hee ſeeke to poyſon it with prodigality; and honeſt labour, with carefulnes? And therefore S *Iohn* ſaith, *Loue not the World, nor the things that are in the World, for the loue of the World, is enmity to God.* 1 Ioh.2.15 Then ſome worldly man will ſay, What? ſhall we do nothing? Yes: but ſee how ſoone the Diuell will lay a ſnare to entangle thee withall, that thou maieſt be idle; the very bait with the which he catcheth all: for many deſire goods, that they may be idle; and the Diuell hath ſome leyſure to talke with a man, when hee

is idle; and idleneſſe bringeth a man to many vaine recreations, and ſo to much eating and drinking, and to many wicked ſinnes. The Holy Ghoſt ſaith, that *wee ſhall giue account for euery idle word that we ſpeake:* and therefore thou mayeſt not be idle by any means. Thou muſt labour ſixe dayes, for God hath commanded thee ſo to doe: and thou muſt doe it, not for any care thou haſt of the world, but becauſe God cõmanded thee: and thou muſt ſhew thy ſelfe obedient to him; and all thy care in thy labour, muſt be how to pleaſe him, and leaue the ſucceſſe of thy labour to him: and thou muſt be carefull in thy labour,

Mat. 12. 39

bour, that thou takeſt no care for thine owne profit, nor thine own pleaſure, but how to pleaſe *God*, and then let it pleaſe thee : but bee ſure it pleaſe not thee, and offend God. And thus thou muſt labour ſixe dayes, and follow the commandement of God, and his example, after whoſe Image thou wert made, and whom thou art to imitate : he laboured and made in ſixe dayes theſe things for thee; labour thou to obey him : he laboured and looked ouer his worke, and ſaw it was good; ſo thou muſt labour and looke ouer thy work, and ſee that it bee good before God. Though there are many imperfections in thee, yet becauſe

cauſe thou art reconciled to GOD in Chriſt, and now ſheweſt thy humble obedience to his Commandement that thou wilt neither be idle, nor yet labour for thine owne profit or pleaſure, nor doe thy owne wayes, but ſee that thou doſt thoſe things that hee hath appointed thee, taking hold of Chriſt, by faith; he accepteth them for good, through Chriſt, who hath fulfilled all for thee: for, *Obedience is better then ſacrifice.*

1 Sam. 15 22.

Then alſo thou muſt reſt the ſeuenth day: for ſo for thy enſample he reſted, and commanded thee to reſt that day, and to keepe it holy to the Lord. Now he commandeth thee to leaue all

all earthly buſineſſe, and attend vpon him, and heare what further inſtructions hee hath for thee, how to ſtrengthen thy faith, how to take hold on Chriſt, & how to come to his kingdome.

Now thy care muſt bee, how to learne at his mouth to keepe his Commandements. Now he will ſhew thee the figure of that euerlaſting Reſt, which hee will bring thee to, through Chriſt. Now if thou beeſt not very ready and diligent to attend vpon him the ſeuenth day, thou ſheweſt that all thy labour on the ſix dayes was for thine owne pleaſure or profit, more then for thy obedience toward the Lord thy God: for if

if, thou wouldſt haue obeyed him in thy labour in the ſixe dayes, thou wouldeſt haue obeyed him in thy reſt, the ſeuenth day alſo. This ſhall be a witneſſe to thine own Conſcience, leſt that thou be deceiued, as many bee who thinke, that they labour all the weeke to pleaſe God; when indeede they labour to pleaſe themſelues, becauſe the Commandement pleaſeth their humour better, then to keepe holy the Sabbath; and they will be willing to take one houre from the Lord in the morning, and another in the after-noone, or two, it may be: which ſheweth that their mindes and affections are more on the World, then

then on the true ſeruice and obedience they owe to God.

CHAP. 41.
Prodigalitie ſet out.

SOme thinke, that the prodigall man taketh no little care for the world: but I ſay, hee is a wicked man, and taketh too much care for the world, and too little care to pleaſe *GOD*. Hee is an idle man, and will not labour ſixe dayes. Hee is a diſobedient man, and will not keepe holy the ſeuenth day. He is a waſtfull man, he will ſpend waſtfully for the vaine-glory of the world, which ſome ſay they care not for: hee leaueth thoſe

thoſe things which God hath giuen him and his Family, without care. Yea, he is a couetous man; for hee will borrow of others, and ſpend it waſtfully, and neuer pay it againe. He breaketh the Commandement, which ſaith, *Owe nothing to any man but this, that you loue one another*: for the Holy Ghoſt ſaith, *The vngodly borroweth and payeth not againe, but the mercifull man is liberall and lendeth.*

Rom. 1. 38.

Pſal. 37. 21

Some will ſay, they would pay if they had it: but indeed they will not haue it, becauſe they will not obey God, and liue as he hath appointed them. They are proud, and will ſpend ſo far beyond your Calling, that they

they haue nothing to lend to the poore children of God, becauſe they ſpend either vpon the wicked, or in exceſſe, when there is no neede; or vpon thoſe that haue as little, or leſſe need then themſelues. *Such a perſon is worſe then an Infidell, becauſe he prouideth not for his houſehold.* God doth not ſay Becauſe he taketh not care for his owne houſehold; for all his care ſhould be to pleaſe God: but he careth not to pleaſe God, neither doth he obey God, to labour ſixe dayes, and to ſee his houſehold labour: for whileſt he is idle, or vſing ſome vaine paſtime, out of his Calling, his children & ſeruants diſobey God, and miſſpend

1 Tim. 5. 8

ſpend their time, and weaken his eſtate, & all through his owne careleneſſe to pleaſe God. Hee ſheweth himſelfe no good Chriſtian; for a good Chriſtian life, is a carefull life: not carefull of the world, but carefull leſt the world ſhould hinder him any way from ſeruing of God, either in being too negligent in his calling, and to prouide not for his houſhold, and become worſe then an Infidell; or leſt hee ſhould be couetous, and become the man whom God abhorreth. And yet there be ſome ſo ignorant, that they will ſay, The prodigall man beareth a noble minde. But he beares a wicked minde, and they know not what a noble

noble minde, is that say so. Our Peeres and Princes are called Noble-men, because they beare noble mindes, that is, they are vertuous, and temperate, and discreet, gouerning the Commonwealth according to their Calling, regarding the vertuous, and keeping vnder the vicious, holding in the Prodigall, who would run away with a whole Kingdome, if they might haue it: nay, no Kingdome is able to satisfie prodigall persons: for their disobedient humour will neuer be satisfied, because they doe not labour to keepe the Commandements of God. Some are more infected with this sin then others. but all that are

not infected with prodigalitie, haue a disobedient humour, they are vndiscreet, because they cannot spend when they should, and spare with discretion when the time is. They are vnthankfull, because they doe not heartily thanke *God* for his blessings, but wish they were more. Neither will they be thankefull to the King, nor a worthy noble Prince or Peere; for if they spend a little prodigally in their seruice, they wil think they are indebted to them, though all of it were by the Prince liberally bestowed on them: but indeed, such are not to be about Princes or Peeres, no more then the couetous. Some wise and learned

learned men haue diſputed, whether the couetous or the prodigall be the worſt member in the Common-wealth; But I pray *GOD* you nor yours: be none of both: but heare what the Holy Ghoſt ſaith; The Coueteous is the Man whom *God* abhorreth; The prodigall is worſe then an Infidell. And thus I leaue them, and pray to *God* for Chriſts ſake, they and we may leaue both thoſe and all other ſinnes, and take hold of Chriſt by faith, and liue through him, with *God* for euer and euer.

CHAP. 42.

Difference betweene an act, and habit of sinning.

NOw you must know this, that the deare Children of God, for want of discretion, do sometime an act, which may be called coueteous, and yet not vpon a coueteous humour; and an act that may be called prodigall and yet not vpon a prodigall humour, but for want of discretion at that time: For there is none so discreet at all times, that is not somwhat infected with either of these sins: for we are infected with all sinnes, and therefore God, in great mercy to man, made the Sabbath, or Lords Day; so that

that if a man did in ſixe dayes ouer-ſlip himſelfe, as indeed we all doe, and did not reconcile himſelfe, to God euery night, as wee ought to do, yet on the Sabboth day, the Lord calleth him to him, and ſheweth him his faults, and wiſheth him to bee reconciled vnto him through Chriſt, and breatheth into his face the breath of life againe and renueth in him the Image of God againe, that was decayed by his ſinne, and ſo he goeth home a renued man. And therefore I ſay, and ſay truely, that all the Writers in the World cannot expreſſe, what hurt that man, woman, or child doth himſelfe, that doth not attend

on the Lord on the Sabbath Day : neither can any man or woman doe their ſeruants more hurt, then to keepe them from the Lords houſe that day, The Lord hath charged thee that thou (if thou haſt any vnder thee) ſhalt ſee them come, and come thy ſelfe, as thou wilt anſwere it : for the Lord himſelfe is now there prepared to teach thee & thine: and therefore goe to him, and goe prepared : *Cleanſe thy heart of all earthly things*; and know that he is there to ſee thine heart, and all thine affection and behauiour. Some will ſay, I would go to the Church, but there will be litle. But I ſay vnto thee; I feare that thou wilt not

not learn that little. If *God* for thy disobedience, will speake but a little to thee that day, yet thou hast a great deale to say to him; confesse thy sin, shew thine obedience, be an example to them, which would stay from the presence of *GOD*, pray for his grace vpon thee and them, and the whole Church, and appeale to the promise of God; *When two or three be gathered together in his Name, hee will be with them*: Pray that God may send his Word plentifully for Christs sake, although our sinnes deserue to haue it taken away altogether; seeke to doe some good to the poore, although there be but a poore company

Mat. 18.20

of you gathered together. Mooue the people to prouide themſelues a Preacher, tell them of their wants, ſpeake to the Magiſtrates: mourne to ſee the Alehouſes full, and the Church of *God* empty.

CHAP. 43.

The ſeruice of the Sabboth ought to be publike.

SOme will goe to the Church of *GOD* in the forenoone, and in the afternoone they wil ſerue *GOD* at home; but thou canſt not doe *God* ſo great ſeruice at home: ſerue him ſix dayes at home, and then goe to the Church of the Lord, if *God* be truely worſhiped there

there, as I pra, God he euer may be in our Churches to the Worlds end; and I pray *God* you may be true worshippers of *God*. And alwayes in the Church of *GOD*, both fornoone and afternoone, let there be one the more for thee. But of this I warne you, for the loue I beare to your soules and bodies; if you cannot get the people to prouide a Preacher, which may dispence the Word truely and sincerely; remoue you where you may haue, and heare the Word so preached: for, *Where the Word of the Lord is not truely preached, the people perish, for want of knowledge.* But if you can get a Preacher where you

Pro.29.10.

you dwell, and doe good both to your ſelfe & others, I think it better ſo: for, *The Harueſt is great, but the Labourers are few; therefore pray the Lord of the Harueſt to ſend forth Labourers into his Harueſt*: For the true Labourers indeed are not few, but very few: for as the holy Ghoſt ſaith, *All ſeeke their owne, and not that which is Ieſus Chriſts*. *All*, is taken here, as it is in many other places, for the moſt part; for the moſt ſeeke their owne: nay, it would ſeeme well, if ſome would be contented with their owne; but they ſeeke more then their own: if they examine themſelues well, they ſhall find it ſo; whereas the true Preachers

Mat 9.37, 38.

Phil.2 21.

of

of Gods Word will be contented with leſſe then their owne; ſo they may winne ſoules vnto Chriſt, they care not. They count all the world dung, as indeed it is, ſo they may be Chriſts, and draw many to him. I hope in God, that through his grace ſome of you will bee Preachers. I pray God, for Chriſts ſake to enlighten you with his Spirit, & giue you grace, that you may bee truely godly, and very zealous for the glory of God, labouring by all meanes poſſible to increaſe the glorious Kingdome of Chriſt. And of this be ſure, if you will loſe nothing of your owne, you will neuer win many to Chriſt: and marke how the

Holy

Holy Ghoſt ſaith, *They ſeeke their owne.* He doth not ſay, They ſeeke more then their owne: but *They ſeeke their owne.* As if he ſhould ſay, as indeed he meaneth; They buſie themſelues about ſeeking their owne, but in the meane time they neglect the great worke, and the great buſineſſe that I had ſet them about, to gather together the ſoules that Ieſus Chriſt the Sonne of God ſhed his heart bloud for; and contrary to all reaſon, they look for their wages, before they haue done their work. Saint *Paul,* which was called to be a Preacher of the Word of God, ſaith *Woe to me, if I preach not the Goſpell.* But he doth not ſay, Woe be to me

1 Cor. 16. 9.

if

if I ſeek not goods. He ſaith *Neceſſitie is laid vpon me to preach the Goſpell.* But hee doth not ſay, Neceſſitie is laid vpon me to get goods. Yet ſome of them will ſay they muſt not loſe their goods and right; rather they muſt goe to Law for them, but contrary to the Law of God, they neglect their duty in his Church, they doe not ſtudy how to diuide the Word of *God* aright, and to giue to euery one that which is fit for him. What doth the Holy Ghoſt call negligent Preachers, but *dumbe dogges that will not barke?* The dog will barke and giue warning to the whole houſe-hold within, if any danger be neere: but

Eſa 56 10, 11.

those

those that should deliuer my message vnto the people, they busie themselues about their owne affaires, they slumber and delight in sleeping; they will not call out to the people, and giue them warning of the danger that is neere them: I pray tell me, or let any man tell me if hee be a good seruant, which will goe about his owne businesse, and neglect his Masters, or no? No man will account of such a seruant, but will cast him off for nought: euen so *God* will cast them off for naught that seeke their owne, and neglect the diligent seeking of that which is Iesus Christs.

CHAP.

CHAP. 44.

The honorable Calling of Ministers, staind by wordlynesse.

I Must needs say, I haue beene very desirous, and haue often begged of God, that some of you might be Preachers; yea and all of you and yours, if it might please his diuine Maiestie to bestow such graces vpon you, as were meet for so high a Calling. But God knowes, I neuer desired it, because you should get any thing in the World, but because you should get seruants to God, and soules to Christ, and because you might bee so enlightened with the Word, through the

the Holy Ghoſt working within you, that you might make no account of the Word, as indeed it is nothing, nay, it is worſe then nothing: for nothing doth no hurt, & the world doth much hurt. *I pray not for the World* (ſaith Chriſt) *but for thoſe thou haſt giuen mee out of the World*: thoſe, that though their bodies be in the world, yet their hearts, their mindes, and their affections are as high as heauen. *If thou bee riſen with Chriſt, ſeeke thoſe things which are aboue, where* CHRIST *ſitteth at the right hand of GOD: ſet not your affection on things which are on the earth, but on things which are in heauen.*

Ioh. 17. 9.

Col. 3. 1.

I pra

pray *GOD* for Chriſt his ſake, you may be of thoſe, which Chriſt prayed for, thoſe which haue their minds and hearts buſied about heauenly things, and neuer taking care for the things of the World. Woe is me, which feare, leſt any of you or yours ſhould loue this World: but if it pleaſe *God* that any of you hereafter ſhould be a Preacher, and loue the World, I cannot expreſſe the griefe it would be to mee, euen ſo long as I were in the world. If any of you ſhould aske me, if it were not as euill in another man, as in a Preacher? I anſwer, no; for it is a very dangerous, and indeed, a damnable eſtate to loue

loue the Word. I know what I say: I doe not say, to be couetous, or desire to be rich, whereby one is mooued to vse vnlawfull means to get goods: but I say to loue lawfull goods which *God* hath giuen thee and to neglect the seruice of *GOD* about them, if it be but in thinking of them: and to be at any time more loath to lose thy lawfull goods then to go to Law to the hurt of thy Brother whom Christ died for it is a wicked sin in any man. To set a rent or price of any of the lawfull goods or lands, more then thou in such a case wouldest be willing to giue, it is a wicked sinne. To let or sell any thing to any man, for

The danger of dealing with wicked men.

finister

ſiniſter reſpects, that thou doſt not thinke to be the true and faithfull ſeruant of *GOD*, if thou mayeſt let it wel to thoſe that are, is a ſin. But to let a Farme to any that thou doeſt not think to be the true ſeruant of *GOD* but becauſe he is richer, or is better able to pay thee, or will giue thee more for it, is a great ſin : *For the earth is the Lords, and all that is therein*, and he hath ſet thee as a Steward ouer ſome parts of it, and thou art by his appointment to let it to his children and ſeruants that loue him; and becauſe many things haue many prices, he bids thee deale in all his buſineſſes, as thou wouldeſt be dealt withall in

Iob.31.9. in such a case: He bids thee *deale liberally with thy Brother, that his soule may blesse thee*; yet thou wilt neglect thy Brother, whom thou seest carefull to serue God in Christ, and let it to one that hath little or no Religion in him, because thou seest that he can deale more warily in the World or more easily, as the World cals it, though indeed it be more wickedly before God: yet because thou seest hee is more able to pay thee thy rent, thou wilt let it to him, who is indeede Gods enemy, and for whom God neuer made it: for God made these things for his children and his seruants: and hee doth neither loue GOD as his

his Father, nor obey him as a ſeruant: neither will he more become obedient to God, and ſeruiceable to his Church, if thou let him a good penny-worth: whereas, if he thriue not of it, he will raile on thee, and on thy Religion, which is indeed againſt God; for he knoweth not, that it is God that giueth power to get goods, and that it is God againe that keepeth men ſhort: although ſometimes with his mouth he ſpeaketh it, yet the true knowledge of it, dwels not in his heart; and if he grow rich vpon it, he wil not be liberall to the poore Children of God, conſidering their wants as if they were his owne: for he hath no

no naturall affection towards them, because they are not his bretheren. Loe, here thou seest what to do with thine own, or as some say, *Gods*, and thine owne, or as the truth is, *Gods* and not thine owne; and therefore thou mayest offend *God* in it: for thou art but a Tenant at the will of the LORD, and art to depart at an instant; yet thou hast a great title vnder *God* for thy time, and thy title is good, and lawfully thou mayest enioy them; yet the loue that thou beares vnto them is vtterly vnlawfull, for it is the loue that thou beareſt to theſe worldly goods, that maketh thee to let them to ſuch a Tenant,

as

as will neither ſerue *GOD* nor doe good to the poore ſeruants of *God*. The man to whom thou letteſt it, may be a ciuill honeſt man in the world, for among the Heathen, yea, among the Iewes that wold kill Chriſt againe, if they had him, and hate the children of *GOD*, their are ſuch in the World as will deale ciuilly, and pay at their day, perhaps better then ſome Chriſtian. But if thou beeſt the true Child of *God*, thou muſt haue a diſcerning eye of faith, which euery one hath not, and know the childe of *God* from an euill man: neither mayſt thou iudge the other for all that, but pray for him, and hope that, though he be not

not the true ſeruant of *God* now, yet in good time, by *Gods* grace he may be. Thou mayſt not impart the benefits of *God*, as neere as thou canſt, but to thoſe whom thou knoweſt to be the Lords true ſeruants, & thou muſt do it for the loue thou beareſt to God. Why ſhouldeſt thou not loue *Gods* Children much more then any goods thou haſt? There is great reaſon to do it, able to perſwade any man, if his heart be not of ſtone. For *God* made vs moſt excellent creatures according to his own Image. Satan came by ſtealth and ſubtility, and through enuy ſtole away that excellent Image from vs, and made vs moſt vgly per-

perſons, deformed Diuels, ſo that we are aſhamed of our ſelues, ranne away and hid our ſelues, and we were good for nothing, but euill for all things, fit for nothing but fire-brands of hell, into the which wee were ready euery houre to fall, and God hath ſaid, that if we ſuffered the diuell to deceiue vs, hell ſhould be our portion, the diuell ſtood gaping to receiue vs: wert thou not in a miſerable caſe then? I tell thee, we were all in this miſerable caſe. And I tell thee true, I am ſorry at the heart, when I ſee any that doth not conſider the caſe, wherin he was, and I am afraide, leſt any of you ſhould forget the eſtate wherein yee were,

and ſo become vnthankfull, and fall into it againe. Oh the danger is great! But tell mee, wouldeſt thou not loue him, that would come and make thee like a God again and waſh away all thy filthy poyſon, and deliuer thee from the ſlauery of the Diuell, and from the fire of hell, and ſet thee in Paradiſe againe; yea, in ſuch a Paradiſe as the Diuell can neuer haue power to deceiue thee? And for thy better aſſurance, bids thee hold thee by him, and thou ſhalt neuer need to feare? If thou ſhouldeſt not loue him and all his, thou wert greatly to blame. But I know now in thy diſtreſſe thou doeſt not make ſo much queſtion,

whe-

whether thou ſhouldſt loue him or no; for thou thinkeſt it vnpoſſible but that thou ſhouldeſt loue him and all his, and doe whatſoeuer he would bid thee. If thou wert once in Gods fauour againe, thou wouldeſt not diſobey him for all the Diuels and Worlds that euer were. But oh the miſery! here is the thing: how is it poſſible that thou ſhouldeſt be helped? God is thine enemy, the Diuell is thine enemy, the World can do thee no good, nor make thee cleane for all thy bloud within thy veines is corrupted, thy heart-bloud is become moſt filthy poyſon, and thou art become moſt vgly, deformed like the Di-

uell, and thou art a ſhame to thy ſelfe, although no body ſee thee but thy ſelfe, & hell fire is ſo bigge, that all the water in the world cannot quench it. Thus beginning to deſpaire, thy torments beginne to increaſe, when thou couldeſt ſee no way to eſcape it: but oh the loue of *God*, the wonderfull loue of *God* toward thee, neuer to be expreſſed, not for any goodneſſe that is in thee, for behold heere what a filthy creature thou art; but for the euerlaſting goodneſſe that was in himſelfe, his great mercy and wonderfull wiſedome, he found a way, euen for his owne ſake: or elſe Man and his poſteritie had beene burning in Hell

fire,

fire for euer and euer. How did he find away? he ſent his owne Son to waſh this filthy creature man; his oncly Sonne, I ſay, the Sonne of *God*. And how did he waſh him? No water wold make him cleane: he waſhed him with his owne blood and he ſweat water and blood, with waſhing of him; yea he ſhed his heart blood, and gaue it man to drink that it might enter into his heart, and ſo runne thorow all his veines, and ſo clenſe him indeed. *Mans fleſh was corrupted. The Sonne of GOD brake his Body, and gaue them his fleſh to eate*, that it might renew their fleſh, and that their leproſie might be healed. And the Sonne of God

Mat.36.27

Gen.6.12.
Mat.26.26

did this indeed; he brake his Body, and gaue it vs to feed on; he ſhed his Blood, and gaue it vs to drinke, or elſe we could neuer haue bin cleanſed. But wo is me, God would not accept him; he ſaid that man for his diſobedience to him, and obeying the Diuell, muſt goe to Hell and burne there. Oh the mercies of the Sonne of God, how it is poſſible they ſhould be ſhadowed out! for no body can expreſſe the depth of it, that he would indure the paines of hell for vs: he beeing man, endured them; and being *God*, ouercame them: hee ſtopped the mouth of the diuel ſhut the gates of hell, tooke man by the hand, hee hauing

Eph.3.18. 19. Gal.3.13.

waſhed

washed him, and endured the pains of hell for him: he takes him by the hand, I say, and leads him to his Father, he accepts him in Christ. Oh the mercies of God in Christ, that are neuer able to be set out by Man! Man through his fall wrought his vtter ruine alone by himselfe: Christ, the Son of God, hath wrought his recouery alone by himselfe, without the helpe of any, & set man in a farre better estate then he was before: for now he hath giuen him the hand of faith to hold on him, that he may neuer fall: before, man was alone, but now he is ioyned fast vnto Christ by faith. Now what hath man to

Ioh 4.21.

Ecc.7.29.

Ioh 7.16.

Ioh.11.25.

Mat.16.16
Mat.11.27.

doe? To follow Christ, and take hold of him by faith. Not that man deserueth heauen by following Christ, no nor by his faith; but hee taketh hold of him, which hath deserued heauen for him, and bringeth him, thither and setteth him in a glorious place by God his Father, and God accepteth him in Christ, & taketh him at his hands. *No man commeth to the Father, but by me* (saith Christ.) Now oughtest not thou in conscience to loue obey, and follow his counsell, that hath done this for thee? and to loue all his childre n and seruants, better then the children & seruants of thy vtter enemy the diuel, who was not only

enemy

enemy to thee, then, when he firſt corrupted thee and thy ſeed, but he is vtter enemy to thee ſtill, and not only an vtter enemy to thee, but alſo to Chriſt thy Sauiour, and wil by al meanes hinder him, and impouerish his Kingdome, & if he can poſſible, he wil bring thee from Chriſt to hell againe? And wilt thou inrich his Kingdome for a little goods (which Chriſt neuer bid thee get) who is an vtter enemy to thy Sauiour, and ſeeketh by all meanes to impouerish his kingdome, to ſpeake againſt his Word, to ſcoffe at them that follow him; yea, often ſtopperh their mouthes that would gladly ſpeake on Chriſts

side, saying; If thou art altogether on Christs side,
Ioh.19.12. thou art not *Cæsars* friend, and wilt not inrich his Kingdome?

Thou knowest when thou inrichest Satans kingdome, thou weakenest the Kingdome of Christ, in that thou weakenest thy faith; for thou canst not in faith part with any of thy goods, to one whom thou doest not think the seruant of God in
Rom.14. 23. Christ and *Whatsoeuer is not of faith, is sinne.* And I proue this vnto thee thus: When thou losest the fauour of GOD, and becommest a bond-slaue of the Diuell, thou losest all the blessings, which God in mercy hath made for thee, & bestowed on

on thee. But they did not thē fall to the diuell: but did fall to the Lord, whose they were; for they were not thine before, but the Lords, and therfore, thou couldest not lose nor forfeit them to the diuell: yet thou hast lost them from thy self, and they fell to the Lord, who lent thee them so long as thou didst serue him: but the Diuell finding thee possest of them, claimeth them now, not that he hath any right to them, but like an vsurping Tyrant, and it was thy fault in yeelding thy obedience to him, which maketh him to claime thee as his bond-slaue, & all thy goods to be at his commandement, but thou hast nothing to

to loſe but thy ſelfe, and that thou loſeſt; but Chriſt redeemed thee. Take heede therefore; for as an vſurping Tyrant, who hauing gotten once poſſeſſion of a Kingdome, will euer after lay claime to it, and will vſe all the meanes he can to get it againe; and the firſt poſſeſſion is not onely a great light to make him get it the eaſier; but alſo it maketh him, if he get againe, to keepe it more ſtrongly, and fortifie it with a mighty power, and keepe watch and ward in it, that he will neuer loſe it againe: So will the Diuell; and therefore take heed thou deale not with any of the ſeruants of the diuell, nor by no meanes

inrich

inrich his kindom. If a noble & worthy-minded man, who hath great poſſeſſions, paſſe by ſome puddle, where he ſhould ſee a Harlot caſting a way her owne ſonne; if he ſhould enquire for the father, and finde, that contrary to nature, he were run away from his owne child, leauing it to vtter ruine and deſtruction; if this noble-minded Gentleman ſhould take vp the child, and cauſe it to be waſhed, and cloathed, and fed, and cauſe it to be inſtructed and taught, thoſe things which it were fit it ſhould learne, & when he came to be a man, he ſhould ſay, I found thee thus and thus, and ſeeing no bodie had care of thee, I tooke thee

thee vp, and euer ſince maintained thee in good eſtate; and now I would haue thee acquainted with my affaires and buſineſſe; for I meane to truſt thee with thoſe things that I haue: for ſo it is, my King calleth for me, and the affaires of my Countrey require that I ſhould neglect mine owne buſineſſe, and attend vpon them; wherefore I leaue my lands, Lordſhips and Tenements with you in truſt, till I come againe: let them to my friends, and let him peny-worthes, that they may well liue vpon them: let your own friends ſome part of them; deale ſo in it, as at my comming home I may find you faithfull. Now, if this ſeruant

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ſhould neglect his charge, neglect his own friends and his Maſters, and goe for a little more rent, which his maſter cared not a whit for, and let his Lands and Tenements to his vtter enemies, who growing rich with the lands and goods of this noble Lord, would be ready to bid him battell at his returne home, and to ſtrike at him with his owne ſword; iudge you, would not this Lord think, he had dealt very euill with him? Nay, would not euery honeſt man that ſhould but heare of it, thinke and ſay that he had dealt moſt vildly with ſo good a Lord and Maſter, and that hee were neuer meet to come in the com-

company of an honeſt man againe? Thus haſt Chriſt dealt with vs; When our wicked father, and vngodly mother, *Adam* and *Eue*, caſt vs into the puddle of ſinne, and ranne away and left vs there, where we ſhould neuer haue beene able to haue gotten out, Ieſus Chriſt the onely Sonne of the high and mighty God, our mercifull Lord and Sauiour came by and waſhed vs, and brought vs vp at his owne coſt and charges, and we haue nothing but from him; hee taught vs himſelfe in all good doctrine: and being gone to ouercom the enemy of his King and Countrey, he hath left his goods with thee, bids thee to deale well with

with his ſeruants, and let them good penny worthes, and deale not with his enemies, neither make anie marriage with them; yet thou for a little money wilt buy and ſell, marry and giue in mariage with them: yea, and thinkeſt, becauſe thou findeſt them more rich in the World, they are better for thee to deale wth all; and yet they are the vtter enemies of thy Lord, and wil be ready at his comming to bid him battell, and ſtrike at him with his owne ſword.

2 Cor. 6. 14.

CHAP. 45.

The right vſe of goods.

HEere thou ſeeſt, what cauſe thou haſt to loue Chriſt and his ſeruants: and how

how thou oughteſt not to loue thine owne, but to vſe it: as the Lord hath appointed thee whoſe indeed it is. If thou dealeſt not with thy Lords goods and lands, as he hath appointed thee, art thou not in a great fault? ſurely, thou haſt nothing to ſay for thy ſelfe; ſaue to appeale to his mercie, confeſſe thy ſins, and amend thy life. But if a preacher, whom God hath enlightned to ſee, what he was out of Chriſt, and what hee is in Chriſt, and hath willed him to tell the people from his mouth, how he & they would now behaue themſelues inwardly in their hearts, and outwardly in their goods and ſubſtance: if he, I ſay, whom God

Tit. 2. 1.

God hath ſet vpon a hill to giue light to many: if hee, I ſay, whom God hath giuen much vnto, and of whom much ſhall be required: If he, I ſay, whom the Sun of vnderſtanding ſhould ariſe vpon: nay, if hee, I ſay, in whoſe heart the glorious Sonne of God ſhould ſhine, will darken his glory with the thicke clouds, or rather thicke clods of this earthen world, his ſinne is great: but what did I ſay, darken their light? nay, they darken the light of the Goſpell, that all ſhould ſee to goe by: nay, they darken the glorious light of the Son of God, and eclipſe his Glory; whereas *they ſhould draw many vnto Chriſt* by their liberalitie and

Mat 5.14.

Luk.12.48

1 Tim.4. 16.

and true preaching, they driue many from Christ, by loue of their owne (as they say) & by their idleneſſe and negligence in preaching (as I say) and I say, this loue of their owne, as they call it, a thouſand times worſe in them, and doth a multitude more of hurt, then in other ordinary men, who loue the world as well as they but there are not ſo many that look on them, & God hath not ſet them for a light, as he hath done the Preachers. And the reaſon why the Preachers are many times ouercome, is this, becauſe the enemy doth bend all his forces againſt them, not vnlike the enemy of the Iſraelites, who ſayd, *Fight neither*

neither againſt more or leſſe, but againſt the King of Iſrael. So doth our enemy the Diuell, hee fighteth neither againſt more or leſſe, but againſt the Captaines of the Church; namely, the Preachers; for he knoweth, that if they be once ouercome, then the whole Army will ſoone be confounded and brought to nought. Be you al vpholders of them, which by no meanes can be done, but by Prayer: for as our Preachers ſhould pray for all, ſo al ſhould ſend vp their prayers to Almighty *God* in the Name of his Sonne, to ſend his holy Spirit into the hearts of the Preachers, to ſanctifie them throughout, that they may be holy

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in body and mind, following the example of our Sauiour Christ, who said to *Peter* his Apostle, whom he had appointed to be chiefe Preacher to the Church of the Iewes, *Peter, Peter, Satan hath desired to winnow thee like Wheate, but I haue prayed that thy faith faile not.* Luk.22,3. Againe, S, *Paul*, appointed by the Sonne of God to be chiefe Preacher to the Church of the Gentiles, witnesseth of himselfe, saying: *The messenger of Satan was sent to buffet me, but I besought the Lord Iesus that he might depart from me.* 2 Cor.12. 7,8. Now in these two great combates made betweene the Diuell and the deare children of God, yee see that

prayer is the weapon wher-by the Tempter is ouer-come. Wherefore I earneſt-ly entreate you, let your prayers alwayes be ſent vp to God, through Chriſt, for the Preachers, and all ſuch as are in high places, that ſo they continuing firme and ſtedfaſt, your faith may by them be more confirmed

And the bleſsing of God Almighty, the Father, the Sonne, and the Holy Ghoſt be with you all, from this time, euen vnto the end of the world.

Amen.

FINIS.

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